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A Message from Mr. Dawson Rev. J. Brierley on the War of Good with Good

THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 11



REV. NEHEMIAH BOYNTON, D. D.

Who begins work at Clinton Avenue Church, Brooklyn, N. Y., March 28

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Chicago

18 March 1905

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

A HALF-HOUR SERVICE OF EVENING PRAYER, with organ music, is held each week day, except Saturday, at 4:30 P. M., in the Central Congregational Church, corner Newbury and Berkeley Streets, Boston. A general invitation to these services is heartily given. The church is open from two to five o'clock, except on Saturdays.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains charitable and benevolent enterprises; provides temperance and boarding houses; fitting seafaring men to homes and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. G. McPHERSON HUNTER, Secretary.

CONGREGATIONAL SUMMER ASSEMBLY—The fourth annual meeting of the Congregational Summer Assembly will be held in Frankfort, Mich., Aug. 2-23, 1905. The program will have the following divisions:

1. Conference on "The Social Mission of Christianity," Aug. 2-7, conducted by Dr. H. C. Herring of Omaha, President of the Assembly. Other speakers will be: Dr. Washington Gladden, Pres. Joseph H. George, Miss Mary McDowell, Rev. W. E. Bennett and Dr. J. M. Gilman, author of *Child Life*.

2. School of Inductive Bible Study, Aug. 8-18, on "The Acts of the Apostles," conducted by Prof. Edward L. Bowditch of Oberlin. The morning Bible studies will be followed by lectures on "Child Life and Culture," by Pres. E. C. Lancaster of Olivet, and on "Psychology's Hints for Life," by Pres. Henry C. King of Oberlin.

3. Social Service Conference Aug. 19-23, conducted by a member of the National Evangelistic Committee. It is expected that Dr. Hills and Dr. Dawson will address this conference. Other speakers will be: Dr. C. A. Vincent, Dr. J. R. Nichols, Rev. Ernest Bourne Allen, Rev. William Ewing, Rev. Howard Murray Jones and Rev. Henry Stauffer.

4. Evening Lectures and Entertainments. Sermons and Addresses will be given during the Assembly by the above speakers and the following: Dr. Frank Newhall, Dr. W. F. McMullen, Pres. J. Edward Kirby, Dr. Sydney Strong, Dr. James M. Campbell and others.

5. Athletics and Recreation will be under the direction of Rev. E. A. King of Sandusky, O. Every afternoon and all of Saturdays will be devoted to outdoor life, pleasure and recreation.

Frankfort is on the northeast shore of Lake Michigan, about one-half mile from the lake, and surrounded by lakes. The whole region is conducive to health and enjoyment, and no more fitting place could be found. There are excellent boarding houses and hotels, one of them among the finest in the state. Expenses, including admission, need not be more than one dollar per day, or even less, but accommodations may be had as good as desired. Railroad and boat rates will be the same as to other resorts, about one-half the usual fare.

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FOR all kinds of **Church and Sunday School Records and Requisites**, no matter when published, send to the **Congregational Bookstores at Boston or Chicago**.

Rededication at Winchendon, Mass.

Nearly \$17,000 effectively expended in remodeling and refurnishing, with the stately spire and pillars of the exterior retained intact, have made an especially attractive as well as convenient edifice for North Church, Winchendon; while some twenty persons received to membership at the first Sunday service after rededication made many grateful hearts at the beginning of the third year of the pastorate of Rev. Charles C. Merrill.

From the earliest meeting house of First, the parent church, neither sheathed nor plastered, even the pulpit untouched with paint, seated with benches without backs, to the building just dedicated anew, is at least a striking change. Among the fine memorial windows is one from ex-Vice-President Levi P. Morton, whom tradition says used to consider it a high privilege to ring the bell of First Church, of which when he was a lad his father was pastor.

To the perseverance of the ladies, the chairman of the building committee attributes large measure of credit for the inception of the work, several thousand dollars coming from this source. A loan of \$5,000 authorized by the parish, was never asked, a second subscription quickly secured making it unnecessary. As this church was the first in its region to provide for social ministry to the community through its meeting house, the rededicated edifice naturally stands true to this ideal.

The service of rededication occupied two evenings, one of a less formal nature, though with strong addresses, notably that of Prof. H. D. Foster of Dartmouth, son of a former pastor. The rededication sermon was by the pastor, the prayer by Dr. A. P. Foster.

A. F. D.

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Event and Comment

GREATER New York's vast population in the main, though not exclusively dependent on the elevated railway and the subway for transportation in the borough of Manhattan, one day last week found that it must either be old-fashioned and walk, or new-fashioned and automobile, if it would traverse territory between residences and places of business, or if it would get to ferries and railway terminals. The surface cars ran and were packed, but could not begin to transport the crowds. This dislocation of the normal life of the metropolis was due to a strike of employees of the Interborough Company, who demanded concessions which the company considered excessive in view of concessions made earlier. The strike was ordered by local officials without approval of the national officials of the trades-unions involved, and it called for a distinct breach of contract with the company by some employees. For this reason and because it had no support from the national officials who later distinctly repudiated it and ordered the men back to work, and because the company's concessions during the past months have been many and have tended to make labor conditions unusually good, the strikers had not the slightest sympathy from the public, without which of course they were handicapped morally. Moreover, the company's swift substitution of competent workmen soon put the roads in fair condition for traffic and within a day or two something like normal conditions were restored. Not, however, until retail business in the city had suffered the loss of many millions, and the public had been greatly inconvenienced, while many workmen formerly in good positions now have lost them.

SELDOM has the country seen a greater fiasco from the trades-unionists' standpoint, and seldom has clearer proof been given that the **The Public's Rights** public has rights in the management of such a business. Man's mind and will in due time will create law and public opinion back of it forbidding any such intermitting of transportation. The sharp discipline given the local trades-union by the national bodies will elevate the latter in public esteem.

SANTO DOMINGO and the United States are to be parties to a treaty which will make us responsible for the **The Dominican Treaty** terment of the financial status of that republic, but the treaty as reported from the Foreign Relations Committee, and as

it will be passed by the Senate if passed at all, will be quite different in intent and scope from the one negotiated and preferred by President Roosevelt and Secretary of State Hay. Irrespective of party affiliations, the senators are determined to strip the treaty of any declared or implied bearings on the Monroe Doctrine and on the duty of the United States toward Central and South American republics which become involved financially, as to make it a comparatively harmless document covering only a specific case of distress. In short, the Senate does not agree with the President's extension of the Monroe Doctrine or with his declaration that the time has come for the United States to assert in broad terms a policy of guardianship over the financial affairs of nations to the south of us. It is doubtful whether the President makes an issue over such amendments as have already been recommended by the Foreign Relations Committee; if debate in the Senate creates sentiment favoring more radical curbing treatment of the original plan, and practically nullifies the Administration's policy, he is likely to withdraw the treaty and let events take their course in San Domingo, throwing responsibility for whatever may happen on the Senate.

SECRETARY HAY during the past week has made a statement with respect to the Department of State's connection with the **Secretary Hay Speaks** original treaty with

Santo Domingo, signed on our behalf by naval officers, which, if read between the lines, shows that as first drafted, it was a blind to deceive Dominican revolutionists, and was not intended to be taken seriously in this country or interpreted as committing the Department of State to any challenge of the treaty-making power of the Senate. On the general issue involved between the President and his Secretary of State, and the Senate, public opinion is hardly sufficiently enlisted on the President's side now to make the Senate feel any compunction about going ahead with its plan. The difference of opinion is one where conservatism and traditions are on one side and radicalism and special knowledge of diplomatic and military policies on the other. Time alone can determine which is the wiser plan under the circumstances. In any case it must be admitted that any radical departure in our foreign policy should have back of it the public will intelligently created and expressed, and the Senate in theory at least represents the people in this matter.

A GIFT of \$100,000 has been made to the American Board by John D. Rockefeller. The whole amount is designated by him for five **Good News for the American Board** educational institutions carefully selected in Japan, Turkey, Bulgaria, India and Ceylon. A liberal sum is also to be applied to the publication work of the Board in Turkey. This gift therefore will not in any degree relieve the churches of their responsibility to provide the appropriations that have been made for the general work, nor increase the amount which has been appropriated for the year to any mission. It will, however, give added efficiency to important enterprises which are in great need of increased funds, and in this way will greatly strengthen the work of the Board in several of its missions. It is earnestly hoped that this magnificent gift will encourage the supporters of the Board to increase their contributions in view of greater opportunities which will thus be opened. Mr. Rockefeller has made large donations annually to the Baptist Board of Missions but he desires to distribute his gifts in fields not reached by that society. This money is to go to institutions in parts of the world in which Baptists have no missions. This is the largest gift ever received by the Board from a living donor belonging to another denomination. It is a gratifying tribute to the excellent financial administration of our foreign missionary society as well as to the thoroughness and catholicity of its work.

MR. DAWSON'S work in Brooklyn last week, centering at the Tompkins Avenue Church, seems to have been **Mr. Dawson's Campaign** particularly effective in its influence upon ministers and church workers to whom he spoke plainly, urging reconsideration of life and specific service in behalf of outsiders. It is good news that Broadway Tabernacle has secured Mr. Dawson for a nine days' mission, from Sunday, April 2, to Monday, April 10, with services each evening except Saturday. This will give him the opportunity which he has desired for continuous work at an advantageous point in a great city. Dr. Jefferson is deeply interested, and his people are praying earnestly for the campaign. It will be a fitting climax to this month of dedicatory services, and we anticipate large results from it. This week's meetings in Providence, where Mr. Dawson preached in Central and Beneficent Churches on Sunday, to the ministers of the state Monday afternoon and at First Church in the evening, have

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been crowded with people with prepared hearts, a result of two weeks' fine preliminary meetings, with Drs. Hillis, F. E. Clark, Woodrow, Allbright, Chalmers, Hudson and Van Horn among the preachers.

THE SERVICE which pastors, missionary secretaries and theological seminary professors render to the churches at large is by no means one of the minor elements in the resources available to the denomination. Dr. Gladden naturally is prominent in this line of activity and he writes us that he found his recent New England trip exceedingly enjoyable. The recent tour which Dr. Nehemiah Boynton of Detroit and President Day of Andover made among the colleges was profitable both to the institutions and churches affected by it. Just now Rev. Sydney Strong, D. D., of Oak Park, Ill., is at the invitation of Western churches, making a trip to the Pacific coast, speaking at Omaha, Denver, Seattle and other points. His special subject is the story of two current campaigns in Chicago, that of benevolence and that of personal service. He is meeting with a warm reception from ministers and laymen to whom he communicates his own burning interest in foreign missions and practical Christianity. Home Secretary Patton of the American Board is also headed toward the Pacific coast pausing for conferences at the leading cities on his route. There is gain to all concerned in this general pastoral service. A growing demand for it exists, and as the revival interest deepens West and East more men will be drafted. Fortunately the denomination is rich in those qualified to render such ministry.

Louisville, KY., is having a spiritual awakening which has affected the entire city. The ministers last autumn united in a campaign of evangelism and initiated practical measures for carrying it forward. During January many household prayer meetings were held, including small groups of neighbors to pray for their own spiritual quickening and for the conversion of friends. Saturday, Feb. 4, 2,000 persons went from house to house with invitations to attend church. The next day pastors generally exchanged pulpits, and meetings of personal workers were held. Union prayer meetings were held on every evening of the week thus begun, filling the churches to overflowing. Following the week of intercession revival services were begun by evangelists and pastors, Feb. 12, in seventeen centers. Converts soon became numerous. Announcements of the meetings were posted in the street cars, stores, offices, saloons. Thousands pledged themselves to make some effort to bring some one to Christ. Many requests for prayer were read in public meetings. At meetings for men and for boys, scores and hundreds publicly confessed Christ. Wednesday, Feb. 15, was observed as a day of prayer, shops and stores generally were closed a portion of the day, and at least one-fifth of the whole population attended one or more services. The distinguishing features of the movement are the spirit of

unity among all denominations, preparatory prayer, consecration of leaders and personal workers and the co-operation of the daily press. The number of converts has been put at 7,000. The *Western Recorder*, published in Louisville, says that not one-tenth that number have been converted, and it reports the nine leading Baptist churches in the center of the city as having received only twelve new members up to date. Other religious journals' comment on the revival indicate that while it was remarkable on its executive side and for its thoroughness of campaign carefully worked out, there has been much over-statement of the results accomplished.

PULPIT EXCHANGES between Congregational and Baptist ministers are not at all uncommon, but we seldom hear of an instance of joint participation in the administration of the Lord's Supper. But Rev. E. W. Bishop, pastor of South Church, Concord, N. H., exchanging with a Baptist pastor, was asked by the latter to remain and assist in the communion service. Mr. Bishop readily consented on condition that his Baptist brother would that afternoon assist Mr. Bishop in his communion service at the Congregational meeting house. Naturally he was willing to do this, so Mr. Bishop, after preaching at the Baptist church, aided in the distribution of the elements, and at the close of the service many in the congregation expressed their satisfaction over this unusual demonstration of Christian fellowship. We doubt if many Baptist churches are yet ready for such a step, but the fact that one church in a conservative New England city has been willing to put in the background the tradition which bars other Christians from its communion table is significant. Certainly if a Baptist congregation is willing to receive the sacrament at the hands of a minister who has not been immersed, the same church could hardly fail to welcome to its communion table all true Christians. The greater in this case includes the less.

OUR CANADIAN BRETHREN have gone farther than we in reasonable federation of theological seminary work, but we are glad to see steps in the right direction in our own country. The Pacific coast theological seminaries of our own and the Presbyterian, Baptist, Protestant Episcopal and Disciples denominations are to hold a joint session or summer school from July 24 to Aug. 4 this year, at which President King of Oberlin and Prof. Graham Taylor of Chicago are to be the most distinguished lecturers. As last year, the school will meet at the same time as the summer school of the University of California, and students may, if they will, profit by university courses and use of apparatus. This will mean much to ambitious clergymen and Christian workers on the Pacific slope, and the interdenominational aspect of the scheme is prophetic of a coming day when not only in summer, but the year round, men who seek most of what is considered adequate preparation for the

ministry will find it where men of various polities and theologies teach harmoniously under the same roof.

EFFORT is being made in California by certain elements of the population to bring to pass Federal legislation **Japanese Exclusion** hostile to Japanese migration, similar to that now on the statute book against the Chinese. "The reason we must exclude him is in order to preserve intact our Occidental civilization. . . . We must base all arguments upon the great and eternal truth that two races, unassimilable, cannot occupy the same land in peace." Thus argues the San Francisco *Argonaut*, and it should be noted how precisely the argument coincides with that of the Southern white relative to the Negro. The *Argonaut* admits, ere the fight for exclusion is scarcely begun, that it is likely to be a losing fight, because the American people just now are pro-Japanese; their defeat of the Russians, and the combined prowess and altruism of the victors have led the American people to admire the Orientals much. This is true, and there is another reason why the American people will not treat the Japanese as they have the Chinese, namely, because they do not dare to. The Japan which can defeat mighty Russia will not permit her subjects to be treated as pariahs, or allow them to be discriminated against. As for the "great and eternal truth" of which the *Argonaut* speaks, there is nothing in the teachings of Jesus or the principles of modern democracy which justifies any such contention. The white man and the Negro have got to find a way of living together in this country just as the white man and the brown man have in India or the Philippines. Australia may be kept a white man's country, but physical and political conditions exist there which we could not and do not wish to duplicate.

THE HAWAIIAN Evangelical Association last year appealed to our churches through the Home Missionary Society and the American **Our Missions** Missionary Association for **In Hawaii** aid to carry on missionary work for native Hawaiians and for Japanese, Chinese and Portuguese in the islands. Grants were made by the directors of both societies on terms stated in *The Congregationalist*, Dec. 31, 1904. We expressed at that time our judgment that the interests of this work would be better promoted by having the gifts of our churches transmitted through one society only, thus avoiding two separate appeals. This view was also expressed by the Hawaiian Association, and in consequence the following action was taken, Feb. 6, by the executive committee of the Congregational Home Missionary Society:

Whereas, the Hawaiian Evangelical Association has requested the discontinuance of the aid granted by the Congregational Home Missionary Society for carrying on needed work in the Hawaiian Islands, and which has been applied for by the Hawaiian Association and cordially granted by the Congregational Home Missionary Society, the Congregational Home Missionary Society complies with the desire of the Hawaiian Evangelical Association, and, in accordance with the proposition

of the association, suggests the refunding of the amount already paid to the workers of the association, in order that other arrangements preferred by the Hawaiian Evangelical Association may be constituted as from the beginning of aid rendered by the churches of this country.

The executive committee of the American Missionary Association on being informed of this action voted to appropriate the amount necessary for the work among native and English speaking churches in Hawaii, in addition to the \$6,000 already appropriated for Chinese and Japanese work. The adjustment of the matter in this way, we believe, will be satisfactory to our contributing churches. Of the importance of this work there can be no question, nor of the responsibility on our churches for aiding our brethren in Hawaii.

ENGLAND expects that the Liberal party will soon be in control, its representatives owing their election largely to popular revolt against the policy of the present government committing to the Church of England the selection of teachers and the decision as to what religious instruction shall be given. The question pressing on Free Churchmen is what they shall demand when their party comes into power. Neither party is willing to have the schools be without some formal teaching of religion. Shall Free Churchmen offer to compromise on a minimum of religious teaching for all the pupils, or shall provision be made for such teaching outside of school hours, teachers and expenses being provided by each sect for the pupils it claims? If the latter scheme is adopted, it will certainly fail. If the former is chosen, then our Lord stated the minimum of requirement. It is this, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind" and "thou shalt love thy neighbor as thyself." He said that "on these two commandments hang all the law and the prophets." If these two things could be impressed on all pupils, then questions as to who God is, what love to him means, how to express love to neighbors and which religious sect best teaches and exemplifies these requirements could be wisely committed to those willing to teach answers to them outside of school hours. This is the position which will by and by be accepted both in England and America.

LORD ROSEBERY'S declaration in his speech last week that a Liberal Ministry would renew the treaty with Japan sheds light on an important detail of future English Political Developments. British policy, for, while the sentiment of many Liberals—including Lord Rosebery—at the time the compact was entered upon by Lord Lansdowne was adverse to Great Britain's tying her hands in alliance with an Oriental power, events have shown the treaty to have been one of the finest triumphs of modern diplomacy; and a Liberal Ministry returning to power would alienate many of its own members were it to refuse to complete the international adjustments due to the alliance. Lord Rosebery's announcement that the Liberal party if returned to power will not take up Irish

Home Rule as it was championed by Mr. Gladstone because evidence has accumulated during recent years that a proper imperial policy demands an increase rather than diminution of ties between the several parts of the empire, has displeased the radical and moderate Liberals and will not make for party unity. However, as Lord Rosebery is to be Foreign Minister and not Prime Minister in the Liberal Ministry when it comes in again, his views on this detail of policy are not so important.

THE BALFOUR MINISTRY during the past week has increased its majorities over those of the week before somewhat, and does not seem **Balfour Still in Power** so near the point of defeat. Mr. Balfour in a defensive speech has pledged himself as loyal to free trade, although insisting anew that present conditions demand reconsideration of details of fiscal policy and a campaign of defense against the economic hostility of other Powers. This will enable him to continue to satisfy yet longer both factions of the dominant party, and will confirm the *Spectator* in its charge against him as a philanderer. Debate in the House of Commons has been notable for Winston Churchill's trenchant attack on his former partisan allies. In him the Liberal party has a man of deep ethical purpose and much intellectual and forensic power.

THE BISHOP OF LONDON presided at a recent meeting in the Mansion Hall where Mr. John R. Mott, general secretary of the **Mr. Mott in England** World's Student Christian Federation, addressed about six hundred young men representing a dozen or more London colleges. Mr. Mott's message was that "the greatest formative and transforming force in the world is Jesus Christ, your Lord and Master." He pleaded that Christ's power to save from sin is inexhaustible, and that wise men could never be too busy to attend to the business to which Christ called them. At the close of the address Bishop Ingram declared that it was the noblest utterance for Christ that he had ever heard in that great city. Mr. Mott conducted a ten days' mission at Cambridge last month and it is estimated that at least one-third of the members of the university attended one or more of the meetings. He made one public address daily at noon and another in the evening, and the rest of each day was occupied in private interviews with students. At least fifty publicly declared their purpose to serve Christ. A similar mission followed at Oxford. These meetings have not been attended with any emotional excitement, yet they have not only moved many to become disciples of Christ, but have kindled intense interest in missionary enterprise. Mr. Mott has returned to America, but soon crosses the ocean again to attend the World's Y. M. C. A. Convention.

When working people thoroughly believe in a church their generosity in proportion to their means is unsurpassed. At a recent centennial where over \$12,000 was raised for im-

provements, the wife of one of the finance committee, leaning over to her neighbor in front, said, "Did you know that your cook contributed \$100 to the fund?" The announcement was a complete surprise to the cook's employer.

The Message of the Cross

A large proportion of Christians regard the Lenten season, which began March 8, as appropriate for special private and also united meditation on the passion of our Lord—the experiences whose climax was his death on the cross and his resurrection from the dead. It is well that the whole Christian world should be summoned to consider these closing scenes in the life of the Saviour of mankind; for his teachings would not have survived as a vital force if they had not been illustrated by his death and illuminated by his resurrection.

It may seem to those who treasure the sayings of Jesus that the Beatitudes, the Sermon on the Mount, the parables and discourses by the lake side and in the temple could not be forgotten, apart from his sacrifice on the cross. But a study of the rest of the New Testament will convince any fair-minded person that it would never have been written had not its authors believed that Jesus "was delivered up for our trespasses and was raised for our justification." The overshadowing consciousness that the Son of God suffered, died, rose from the dead as a sacrifice for the sin of the world appears on every page.

If one turns back again from the Acts and Epistles to the Gospels he cannot help seeing that these are shot through and through with crimson threads of love to the crucified and risen Lord. Though they tell of the things he did, the words he spoke and the spirit he manifested before the disciples knew that he would suffer as a malefactor, yet the writers of the Gospels tell these things in the light of the knowledge that he had died as a sacrifice to save lost men, and that his death was the accomplishment of his mission as the Christ, the Son of God.

The sufferings of Christ are the true interpretation of his teachings. To do the will of the Father, as Christ did it, is to follow him in bearing one's cross. To sympathize with men as he did, that he might bring wandering souls to find rest in the Father's forgiving love, is to have the spirit of the Good Shepherd ready to lay down his life for the sheep. To resist the evil will of wicked men as he did is to offer one's self a sacrifice for righteousness to expose and thwart their evil purposes till one learns what it means that "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."

But while Christ was "in all points tempted like as we are, yet without sin," we are not without sin. While the spirit of evil in the world slew him, with contempt and scorn and insult, we "have not yet resisted unto blood striving against sin." Without penitence, confession of sin and renewed consecration we cannot follow him to the victory of love conquering hate, of righteousness prevailing over wickedness, of knowledge victorious over ignorance, of peace won through suffering—the peace of God.

It is well, then, that at a fit season, set apart by the Church through centuries of experience, the whole body of the followers of Christ should be invited to consider, both through exercises of private devotion and in special public services, the sufferings of their Leader and Saviour, to realize anew that in every life which has value there must be something which corresponds to the cross which he bore, and which bore him, and which has become the sign through which his Church is to conquer the world in his name.

Mukden

Mukden takes its place along with other towns once inconspicuous but forever memorable because of far-reaching consequences to the world's history due to the military victories there won. Oyama is a name which hereafter must be coupled with those of Grant, von Moltke, Wellington, Napoleon, Frederick the Great, Caesar and Alexander. With the thoroughness of preparation of von Moltke, the strategy on the field of Napoleon, and the relentless of Grant, he and his splendid staff of generals, whom he has trusted to carry out the broad policy of his genius without trying to dictate details of operation, have used the unsurpassed infantry and artillery of the Japanese army to drive Kuropatkin's vast army from its entrenchments south of Mukden, and have sent it in rout flying north toward Harbin, Mukden with its vast stores falling into Oyama's possession.

The inventory of food and clothing supplies, guns and colors, ammunition, which have become Japan's spoil is staggering, whether valued in terms of money or military utility. The number of Russian prisoners approximates seventy thousand, and the Russian loss in killed and wounded is probably not less than one hundred thousand men. "The enemy's killed, wounded prisoners and spoils are enormous" telegraphs Marshal Oyama, in what he admits is but a partial and hasty glance at the field of victory, so intent is he to gather its fruits by swift, relentless following up of the retreating army, which may be cut off at Tie Pass, *en route* to Harbin, and there with its Commander-in-chief Kuropatkin compelled to surrender.

Just what effect this overwhelming

defeat will have on Russia's policy it is difficult to say at this writing. The Russian public now does not know of the extent of the disaster. Russian officials who do, talk of raising another army, and of fighting the war out to the bitter end, but this tune may have to be changed when the Russian public learns of Kuropatkin's fate, and faces the call for fresh troops to be led to slaughter and probable defeat. Kuropatkin no doubt will be relieved of authority, and must retire from military life discredited, and this whether or not his equal or superior can be found.

If Russia is counting on her financial resources to give her ultimate victory she lives in a fool's paradise, for as a matter of fact Japan's financial status is surprisingly strong, even to her most far-visioned "elder statesmen"; most of her loans are placed rapidly at home, and when placed abroad now are on better terms than when the war began. Russia, on the contrary, has found out recently in Berlin and Paris that her credit is impaired.

Japan is taking this great victory with customary good breeding and restrained exultation, and no doubt stands ready to make terms with Russia in a generous spirit, mindful of the interests of China and Great Britain and the United States in the far East as well as her own. She will be foolish if she makes terms that are over-generous; she will do well to be magnanimous.

It would not be surprising if pressure from the European Powers, especially France, should lead Russia to see that to fight on is folly in view of the unvarying record of defeat since the war began, the revealed superiority of the Japanese in scientific preparation for war and desperate fighting power, and Russian internal weakness.

Local Option and the Saloon

The March *Atlantic* has an informing article on Local Option as a solution of the saloon-control problem, in the light of facts as they exist today, notably in New England. Mr. Foxcroft discusses the matter dispassionately though admittedly as an advocate of local option. Last week we had a contribution by Mr. Lump of Maine descriptive of the mood of a minority in that state which is labor-

ing for resubmission of state prohibition. Pennsylvania and Illinois just now are in the throes of a vigorous campaign to secure a local option law, and in Illinois, we are glad to say, the signs point to victory. Along with other signs of bettered civic sentiment in the state is increased hostility to the saloon.

Massachusetts and Vermont have used the local option method in their spring elections, and the result in Vermont indicates that under this method the license area, which was larger than it had been supposed it would be, is being decreased slowly but surely, and by a process that is continually educative and which registers the up-to-date will of the people. Such registration in the nature of the case must lead to an approximate enforcement of whatever decision is arrived at. In Vermont as in Massachusetts the existence of closely balanced strength in many communities for and against license has been revealed, as a result of which the town which this year votes "No License" may next year go "License" and then the next year return.

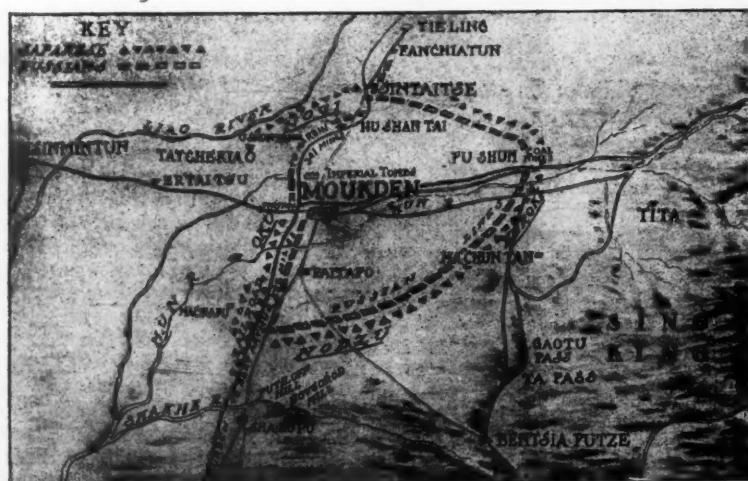
Sooner or later, however, most communities come to a reasoned policy on the matter, and either prohibit or tolerate the saloon, and are only to be diverted from either position by a deliberate campaign of education or corruption. Thus Boston has round about it a belt of towns and cities which have become habituated to "No License," and Massachusetts has other cities with a mixed, ever-changing industrial population, that are wedded to "License" and will be until the process of assimilation has gone on for a long time and until higher ideals obtain among the voters. But nowhere in the state is there marked or long-continued evasion of law, or hypocrisy, or virtual license in towns nominally prohibition as, for instance, there is in some of the towns and cities of Maine.

The Aftermath of the Meetings in Boston

The "General Committee of Thirty-two," which had charge of the Dawson services in Boston and vicinity, we are glad to learn, has voted to continue its existence that it may do what it can through its executive committee to deepen the spirit of revival which has manifested itself in various places. So far as possible it will provide acceptable preachers to assist pastors where continued meetings are being held. It has issued a circular offering to pastors and churches the following suggestions:

1. That they make the Sunday evening service an evangelistic service.
2. That they hold extra week-night evangelistic services wherever practicable.
3. That the pastors aid one another in the conduct of such series of services.
4. That prayer circles be formed in each church of such persons as shall pledge to pray at an agreed upon hour each day for the outpouring of the Spirit on our churches.
5. That one-plus-one bands or conversational evangelists groups be formed in each church of those who will pledge to bring one person to a knowledge of Jesus Christ before Easter.
6. That special efforts be made to glean in the field of the Sunday school.
7. That the Lenten season be used for cottage prayer meetings and extra services.

We are glad to be able to add to these



The Scene and Plan of Battle

suggestions the very practical one set forth on another page by Dr. Loomis. No doubt the use of a theater could be secured for Sunday evenings either at the South or West End of Boston, into which large numbers might be drawn by earnest preaching, a simple service of worship and good music. These unevangelized people are not reached by our churches now, and would not be in any considerable numbers, through any of the excellent suggestions made by the committee as quoted above. Not many of these people are reached by rescue missions either. They are for the most part self-respecting, independent, and beyond the pale of ordinary means to evangelize them.

No classes appeal more strongly to the sympathies of Christians than these. It would be a joy to give them the fraternal message of Christ's gospel, and to lead them in singing sacred hymns and songs that would remind many of them of other days. The responsibility to undertake some work to reach those outside of Christian congregations is unquestioned. Mr. Dawson has well said: "We have talked much, and wisely; let us now act, and bravely. We are gathered into churches not to get good for ourselves only, but to do good to others. The time has come when every efficient in the regiments of Christ should answer to his Captain's call, march out of the barracks, and attempt the work of conquest."

We believe the effort to provide such service as Dr. Loomis suggests would meet with a hearty response on all sides, and that it would bring a harvest of souls into the kingdom of God. We commend it to the general committee and to the public.

In Brief

Mr. Andrew Carnegie says, "The more I know of human life the finer I find it." That is a happy attitude for any man to cherish towards his fellows.

Dr. Nehemiah Boynton has been in Florida for the last fortnight getting a little rest and recreation between ending his Detroit pastorate and beginning work in Brooklyn. He preaches next Sunday at Yale University.

President Roosevelt and H. Rider Haggard discussed social redemptive schemes especially as they relate to the utilization of waste lands, last week. The British writer of fiction is here on a special mission of the British Government.

Marquis Oyama owes much to his wife, a graduate of Vassar College and prior to that for many years a resident in the home of Rev. Leonard Bacon, New Haven, where she became a Christian and learned the fundamental principles of Occidental civilization.

It used to be said that the eye seemed to President Andrew Jackson so delicate an organ of the human body that he always spelled it with one letter. It is significant and suggestive that the pronoun "I" is not found in President Roosevelt's inaugural address.

Senator Bate of Tennessee, who died last week, had some old-fashioned notions. He was entitled to a pension, but as he did not need it he never applied for one. He never used passes or free transportation because as a Federal official he could have had them; and thus he kept his self-respect and vote-liberty.

The last winter has been one of the severest in Palestine for many years. Cold, snow, hail and wind have made tourists in the upland

district miserable, while their discomfort has been aggravated by the scarcity of fuel. It is rarely wise to visit the Holy Land for sightseeing before April.

The sultan of Turkey has issued orders that Turks shall not hear General Booth when he holds meetings at Jerusalem, as he proposes to do. As the General will preach in English, it would seem that the sultan's precaution is superfluous, unless he fears some disturbance from Moslem enmity—which is not unlikely.

A New York *Herald* reporter vouches for the existence in the flesh of Mrs. Mary Baker Eddy, and Mr. Alfred Farlow announces that the title, "Mother Eddy," is to be dropped by Christian Scientists in referring to the founder of the sect; in fact, a church by law has been framed prohibiting adherents from using the term.

One of the most suggestive signs of amity among Christians today, as compared with the acerbity and envy of former days, is the choice of Rev. Dr. E. E. Hale as lecturer at Princeton College. It is interesting not only because of past distrust by Princeton of all Unitarians, but also because of Dr. Hale's unqualified denunciation of Presbyterianism.

The principles of Christianity can hardly yet be understood by those who profess to believe it, for within the last thirty years the nations which call themselves Christian have spent eight thousand millions of dollars in war, without mentioning the multitudes of men in their youth and early prime who have been sacrificed. And the greatest battle of modern times has just taken place.

Christian Endeavorers and Epworth League members in Canada are planning federation. Canada leads in Christian amity just now. It is less conservative than England or the United States, has fewer established conventions of an ecclesiastical or social sort to take into consideration, and feels the pressing need of conquest of a new and ever growing territory for Christ; and so it is busy doing away with non-essential differences that handicap the Church in its mission to society.

There are indications that Damascus, the oldest living city in the world, is to be modernized. Hitherto the sultan of Turkey has shut out electricity from his dominions, except for telegraphic uses, and this ancient city with a population of 150,000 has not even been lighted by gas. But the American Consul at Beirut, Syria, reports that preparation is being made to introduce electric lighting, street railroads and telephones. Can this be a sign of the belated recognition in Turkey that the twentieth century has begun?

Holman Hunt has painted an enlarged replica of his famous picture, *The Light of the World*, and a London philanthropist is now exhibiting the same in important centers of population in Greater Britain. It is now in Nova Scotia, and from thence will go to the leading Canadian and Australian cities. Holman Hunt, however much other of the Pre-Raphaelite school fell away from Christian faith and morals, has always remained loyal to Jesus, and his picture is one of the most effective preachers an artist ever put in pigment on canvas.

President Roosevelt at a meeting in the interest of the American Tract Society, held in Washington last Sunday, spoke wise words respecting the responsibility of the nation to its immigrants who pour into our ports each day and week, and of the service to patriotism and idealism which such agencies as the Tract Society and our home missionary societies render in assimilating the new raw material from abroad by teaching them the gospel and showing them Christian kindness. On Monday he addressed the Congress of Mothers on the evils of race suicide and divorce.

The Churchman rightly says concerning the transfer of the North Brookfield congregation of Congregationalists to the Protestant Episcopal Church: "A whole congregation has transferred its allegiance without a harsh word from those of their former communion or a boastful one from those who have received them. . . . The disposition to dwell upon differences is giving place to a tendency to emphasize agreements." The action of the Congregational council advising the dissolution of the church above alluded to as a "congregation" appears on another page.

So great is the influence of patent medicine advertisers with the Boston press that the public has known little of the fight which has been waging before the Massachusetts state legislature in behalf of temperance and honesty. The measure before the legislature which those peculiarly interested are fighting is one that orders all patent medicine vendors to put on the labels which enwrap their bottles a statement as to the amount of alcohol contained in the so called medicine. There is need of pressure on the Senate, and constituents will do well to let their senators know what their convictions on the subject are.

As the serial now running in our columns, *The Schoolmaster*, by Miss Zephine Humphrey, is drawing to its close we desire to ascertain the opinion of our readers on serials. That this is a subject on which there is sharp difference of opinion, we are aware. Some people are temperamentally averse to the continued story while others enjoy it. But in planning our future issues we desire to take into consideration the preponderating wishes of our family of readers. Write us then, friends, as promptly and frankly as possible. No one need to fear to speak his or her mind as this is a question of taste and not of abstruse theology.

Rev. Dr. Newman Smyth persists in keeping the issue of civic purity before the people of Connecticut. He appeared before the judiciary committee of the state legislature last week in support of a corrupt practices bill which he and others would like to have made law, and in the course of his argument he made statements respecting the amount of money spent recently in the caucuses held in that state which elected men who in turn voted for the candidates for United States senators. These statements coming from a man of such probity and devotion to the best interests of the state, would seem to call for some action in the way of investigation by the legislature, especially in view of the difficulty which Dr. Smyth seems to have had in getting officers sworn to enforce law and protect the purity of government to act in the premises. Dr. Smyth comes of a family that is tenacious, and does not let go its grip; and his comparative isolation in his crusade will not daunt him if he is convinced he is on the trail of evil.

In and Around Boston

Dr. Grenfell's Visit

Dr. Grenfell, the Labrador missionary, is having his pick of the churches and clubs and has not sufficient time at his command to enter many doors that are swung wide to him. Thus far he has spoken at the Old South and Central Churches, Boston; First, Cambridge and the Central in Newtonville, besides addressing audiences made up of Unitarians, Episcopalians and members of other Christian bodies. Packed houses are the rule wherever he goes. His fine pictures of Labrador are not more enjoyable than his modest, straightforward recital of what he and his fellow-physicians and nurses are doing to make the life of the thirty thousand fisher folk to whom they minister more worth living in all its phases. He has succeeded to an unusual de-

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gree in enlisting the support of persons outside of church circles to whom his hospitals and co-operative stores and sawmills appeal strongly. A prominent Boston physician has promised to send a specialist on ear diseases at his own charge to accompany Dr. Grenfell on his summer tour. Other individuals are giving specific articles and supplies for the Doctor's many-sided work. His appointments for the next few days are:

March 17. 7.30, Harvard Church, Brookline.
 March 18. 4 P. M., Wellesley College.
 March 19. Springfield.
 March 20. Northampton.
 March 21. 5 P. M., Belmont; 8 P. M., North Avenue Church, Cambridge.
 March 22. Andover.
 March 24. 7.30 P. M., Winchester.

President Tucker on the Religion of an Educator

The Old South Lenten Course on Vocation and Religion opened Sunday evening with a thoughtful address by President Tucker of Dartmouth on The Religion of an Educator, which was notable for its testimony to the substantial loyalty of most present day educators to the essentials of the Christian faith; and also for its emphatic statement that in the educational world at least, emphasis has shifted from theology to religion, from form to spirit, from what a man believes to how he believes it. President Tucker looks forward

during the coming decade to a decided reinforcement of the church and its agencies from the youth of the colleges and universities of the country with their reawakened faith in spiritual ideals and their loyalty to the principle of service as a test of true religion.

A New Pastor in Cambridge

The installation of Rev. David C. Reid at the Wood Memorial Church, March 8, was made the occasion of an unusually interesting debate in the council in private session. The wording of the letter missive had raised some question as to whether the council was expected to examine the candidate. But an assurance being given that the church had intended to issue the invitation in the usual form, questions were freely asked. Mr. Reid's replies quickened the thoughts of pastors and delegates, who not only responded sympathetically to his earnest spirit, but when by themselves expressed their own views at considerable length. The laymen took prominent part in the discussion, which centered mainly around the person of Christ and the forgiveness of sins through him. The discussion was entirely harmonious and the note of personal experience found expression, while the prevailing disposition was to exalt the work of Jesus Christ as the Saviour from sin. It was evident also that the council

would have made a positive declaration of its sense of the meaning of the fellowship of the churches if it had been allowed to suppose that its functions had been defined by the letter missive as limited to official recognition of the action taken by the church in making a contract with the pastor-elect.

Two Earnest Workers

Prin. A. S. Hill of the A. M. A. school at Williamsburg, Ky., has spent the last month hereabouts presenting the claims and needs of his institution to churches and clubs. He has a singularly touching story to tell of the thirst of the mountain whites for education. He has about four hundred in his school, and has this year been obliged to turn away two hundred for lack of accommodations. A Southerner himself, well trained, with a varied experience as a Christian worker in the East End of London and the Bowery of New York, Mr. Hill is wielding a large influence throughout the mountain region. The work appeals to all Christians and patriots.

Another sturdy representative of the work on the "firing line" is Mr. M. J. Fenenga, who represents the North Wisconsin Academy at Ashland, Wis. He has spoken frequently, and his fresh and enthusiastic style aids him much in the presentation of his work. He can be addressed care the Education Society.

The New Era at Broadway Tabernacle

IMPRESSIONS OF A CASUAL VISITOR

The architectonic idea behind the program of the month's services in connection with the dedication of Broadway Tabernacle, New York, was hardly less impressive and commanding than the architectural design of its noble edifice. I question whether a Protestant temple of worship has ever been consecrated in this country with such a series of services as are being crowded into the current month. For a long time Dr. Jefferson and his people have been consulting as to how they might make the occupation of their new structure the occasion of a demonstration worthy of their history, their denomination and their opportunity. So the program was built on large lines and time enough is being taken for each particular phase of the service.

Dominant in all the exercises is the thought of the place of the church in modern world. The successive Sundays made it clear that a church besides being a dwelling place for the Most High and a refuge for the weary and the sinful must foster patriotism, education and the world-wide missionary propaganda. Again, the program mirrors the inner life and resources of this particular church blessed with so many ministerial members and competent laymen. They are charged with the conduct of a number of services, each putting his own special gift at the disposal of his brethren. Then too, an uncommonly large portion of the program reflects the purpose to exalt Christian fellowship. The Congregational sisterhood on both sides East River and on both sides of the Hudson and the still wider fraternity of Christian churches of all denominations are receiving generous recognition. No one hereafter can impugn the Tabernacle's right to being considered the cathedral church of the denomination in Greater New York, not so much by reason of its ample and complete edifice, or its wealth, or the quality of its pulpit work, as because of its genuine and deep fraternal spirit.

One of its most notable expressions was its entertainment last week Monday of nearly two hundred Congregational ministers representing chiefly the vicinage, but drawn also from points as distant as Philadelphia, Hartford, Springfield and Boston. After an inspection of the building, and a dinner which neither Sherry's nor Delmonico's could surpass in palatableness, four well-known men in the denomination spoke on Christian Leadership, and into those two hours were crowded thoughts and incitements of no ordinary quality. As Dr. Newman Smyth pleaded for ministerial leadership in thought based on a real grasp of God and the world as it is, his own exemplification in the field of theology and practical politics, of courage, hopefulness and intensity, re-enforced his exhortation to his brethren to display those qualities. It was interesting to hear his admission that while he could remember the time in New England "when we had so much theology that we used to quarrel about it, now our problem is to make the most Christ-like use of the liberty we have come to enjoy." To hear Dr. Smyth talk in this vein is to realize the progress made by new conceptions and by the spirit of toleration since the days of the bitter controversy over the American Board.

Dr. Bradford, whose theme was Christian Leadership and Serv-

ice, pleased his hearers with a clever humoro-serious delineation of the Church of the Good Samaritan, which he made to abound in all the graces which the ideal church ought to possess. The resemblance of this ideal to the actual as embodied in the Tabernacle itself was made so clear that it must have been hard for Dr. Jefferson and his associate, Dr. Seymour, to keep from blushing.

Dr. Hillis, who had preached fourteen times in the previous thirteen days, was nevertheless in excellent condition to handle his theme of Christian Leadership in Reform. The burden of his burning message was that reform should begin at the house of God and in the purpose of the ministers. The class church, he says, is an immeasurable injury to Jesus Christ. The minister ought to preach with the definite end of converting men, and for that purpose he needs to study life more than books. Dr. Hillis opened his heart to his brethren even more widely than at the recent meeting of the Boston Congregational Club, confessing his own shortcomings in the pulpit and proclaiming his purpose to address himself hereafter more directly to the spiritual renewing of men.

Dr. Josiah Strong spoke to the theme, Christian Leadership in Evangelization, starting with the proposition that the Church as a whole is not a success unless the average church succeeds. Fresh from a study of the annual statistics of eight leading denominations, he reported that the average church among them had gained 2.9, or less than three adherents; that 2,309 Congregational churches register not one addition on confession of faith. The average Congregational church spends \$29 more on itself than in 1894, but its reported benevolences were \$120 less than ten years ago. Do such figures, he asked, justify the world in believing that the average church member takes his profession seriously or has really given himself entirely to God?

The crowning impression which one brings away from even a brief contact with Broadway Tabernacle during this most momentous month of its history is that of the continued vitality and increasing effectiveness of a church whose golden era had been supposed by some until recently to be in the past. Such persons underestimate the reserves on which the Tabernacle could draw. Fortunately it has been in its financial transactions, but what would a million and a quarter or a million and a half dollars accomplish unless men of integrity, ability and personal piety were ready to direct and operate the splendid new plant?

The Tabernacle honors our traditional Congregational polity in the emphasis put upon the service of laymen. It elects its deacons for life. Its church committee of fifteen able men and women at its monthly meetings deals seriously with every problem and initiates all forward movements. Death and removal have taken away many of the former leaders, but a fine array of younger men are coming forward to positions of responsibility, and behind both new recruits and veterans is that masterful captain of spiritual industry, Charles E. Jefferson, guiding, stimulating, harmonizing, to the end that the Tabernacle of the future may be a true church of Christ. There was only one happier person than he at the dedication a fortnight ago, and that was his mother.

H. A. B.

A Message from Mr. Dawson

Lessons from the Campaign Thus Far

It is close upon five weeks since I began the present campaign of evangelism in this country, and I am now in a position to form a judgment on its character and method. At the request of the editor of this journal I subjoin a few notes.

Hitherto the plan adopted by the national committee has aimed at the quickening of the churches, rather than a series of evangelistic services in any chosen center. This must be remembered in estimating the value and nature of the work done.

As an example, I quote the experience of one minister who went back from the Pittsfield meetings to hold evangelistic services in his own church. As a result of these services forty persons have confessed Christ. If this example were general it would mean the addition of hundreds to the Church. The revival would then come, as it must come if it is to be general and permanent, through the Church. It is for this I have pleaded in my article on Normal Evangelism.

Where I am afforded the opportunity of a mission extending only to two days, it would be foolish to expect great immediate results. People have to become accustomed to a new method of teaching and appeal before they yield to it. Curiosity has to be surmounted. My own experience proves that to win men in any numbers to immediate decision for Christ, several days of service are necessary. The iron has to be beaten on the anvil till it is hot. Much may be done in a brief visit to quicken the churches, but we must not expect too much. I thankfully acknowledge that I have held no service which has not been marked by immediate results, but, in the nature of things, these results cannot be on a large scale. The time allowed is insufficient.

In view of this fact, my future program will be altered. I feel strongly, and in this feeling the national committee concurs, that it will be wise, during the next few weeks to concentrate my work upon fewer centers, and aim at a fuller series of meetings. In the long run much more will be accomplished by a series of evangelistic services of from five to ten days in great centers, than by a large number of fugitive visits to many cities. This will occasion some disappointment, but in the general interests of the movement I am sure this is a wise method. In order to carry out this plan I have given up all hope of visiting California in the present campaign. I must be content with covering a much narrower area than that at first planned.

Concentration is necessary to success. This is one of the lessons of the Boston campaign. I do not doubt that great good has been done by the series of evening meetings in suburban Boston, but if the work were to be done again I think the wiser course would be to hold all the meetings in one central place, such as the Tremont Temple. When, at twenty-four hours' notice, we changed the noon meeting to Tremont Temple, we had a congregation of three thousand. Had all the meetings been held at the Temple there can be no doubt that it would have been

filled twice a day. The people in the suburbs would have come to the Temple.

In arranging meetings it would be well for local committees to respect this principle. Let the largest church or public building be selected, and let all the meetings be held in the same building. To go from church to church is confusing to the public. No rivalry between churches should be permitted to interfere with the broad consideration of the greatest good to the greatest number.

I may here add a word about myself. My strength is limited, and is severely taxed. Two services each day are too much, when continued for months; three are impossible. I must beg the American churches not to kill me. I can in no case take three services on the same day. I shall be able to do far better work if I limit myself to two; and after several days of work so exhausting I need and must have short intervals of rest. Don't let us act as though we had only four months for this work. We stand only at its beginnings. A vast continent cannot be traversed in four months. Let us aim rather at doing all we can efficiently, and let me be allowed to judge of the amount of work that is physically possible. I will do my utmost, but please don't kill the missioner. He has a wife and family. Moreover, he hopes to go on working for Christ after the month of May.

Do not depend wholly on the missioner. We cannot engineer a revival. We cannot even organize it. But we can organize ourselves. We need the spirit of prayer. We must revive prayer meetings. The coming of a missioner should be preceded by seasons of prayer in the churches. The difference between a successful and unsuccessful mission is precisely the amount of spiritual preparation among God's people.

So far, I see all the signs of a deep and real revival of spiritual religion. During the last four days of the Boston services I had the unspeakable joy of seeing quite eight thousand people stand up in token of consecration and surrender to Christ. This must mean much; for if this public act of consecration is real, a force is already created which will work for the revival of the whole Church and nation.

I mention these figures, but I would warn Christian people against any sensational publication of results. The deepest results will be silent.

Lastly, I beg that all Christian people will everywhere pray for me that I may be divinely sustained and directed in this work. I have not sought the work. God has put me into it. It has come through prayer, and only by prayer can it be sustained.

W. J. DAWSON.
Stoneington, Ct., March 7.

T. M. Davies, an American explorer in Egypt, is credited with an exceptionally rich find, namely, the burial place of the parents of the famous Queen Teje, wife of Amenhotep III. and mother of Amenhotep IV. of the Eighteenth Dynasty. The tomb never before had been touched and was crowded with art treasures. Archaeologists are much interested in the controversy now raging over Professor Hilprecht of the University of

Pennsylvania and his alleged discoveries in Babylonia, charges against the veracity of his statements as a chronicler of his explorations having been filed by Rev. John P. Peters of New York city. Already the dispute has caused several resignations in the department at the University of Pennsylvania.

Nehemiah Boynton

A FRIENDLY WORD FROM DETROIT

BY REV. H. P. DE FOREST, D. D., PASTOR
FIRST CHURCH

We are feeling lonely out here in the "eastern West," now that Dr. Boynton has gone. We feel strongly that his absence from us is to be both a public loss and a personal grief to his friends—and we are all his friends. Some men are appreciated at a greater or less distance, as leaders or counselors or scholars, but Nehemiah Boynton's great power is the personality which is his own, and is unique. An immense vitality, a serious and conscientious purpose, an inexhaustible geniality, a genius for hard work, and an unspoiled capacity for play in playtime make a "fetching" combination, and when all this moves away you know it.

Dr. Boynton came to the First Church of Detroit at an opportune time. His predecessor, Dr. Davis, had nursed it through the days of its suffering from the "down-town" disease which so often afflicts the older city churches, and had with great labor helped to transplant it to the most commanding position in the city. A few years later Dr. Boynton came to it under the fairest of skies, and has given it a strong leadership of nearly nine years, under which it has had the largest and most far-reaching life in its history. To a large degree he has been the dominating influence in that life. He has not followed, he has led. He has insisted on the highest ideals for a large and strong church, and has usually had his way. Of course he has met resistance in some things, but his profound conviction and the good nature that has never run dry have been apt to prevail. He has enriched its worship, increased its outfit, kept it in vigorous lead in all missionary enterprise, and made its pulpit a leading, constructive force in the denomination.

The pulpit and the platform have always been his supreme field. To move and mold the body of the people, not merely to gain power over them, but to lead them toward higher ideals of life and work, has always been a central aim with him, and with a clear sense of what he sought he has trained the special powers that led him towards that end. He has never been a stranger to his study. The constant necessity of work, hard work, and ever more work has been always before him. Wide reading with a definite end in view, a careful construction of his addresses, the choosing of those themes which he felt to be of the greatest importance for the hour, a choice gift of language, a happy art of phrasing and an enunciation always clear and distinct, the combination of a keen sense of humor with a profoundly serious conviction and purpose—these are some of the qualities which make him so ef-

fective in his own pulpit and on the plat forms of conventions.

He has always striven to lead men away from petty and narrowing views of life into a broader and higher and more comprehensive outlook. Essential Christianity is far more to him than all formal and conventional religion. He is an optimist by virtue of his whole physical and spiritual economy. He has the courage of his convictions, and is not afraid to take the bull by the horns and surprise him into subjection, but he is not going to cross any field unnecessarily merely for the sake of finding a bull.

In the nature of things his position and his qualities have led him into a wide area of service and influence. Constant calls from abroad have often kept him a good deal away from home. In one such period of crowding demands one of his parishioners remarked to me with jocose exaggeration that his people would like to have him at home a part of the time; but they have always been generous in recognizing his wider field. And there is one characteristic of his busy life that is worth emphasizing, that he has been uniformly and persistently faithful to local and state associations and the humble and often wearisome details of such gatherings, and has never made his busy life and his larger work an excuse for shirking smaller matters.

He has passion for keeping in active touch with his brethren and mingling with them in a common and easy fraternity. From the first he has led the way in creating abundant and increasing means of fellowship, not merely among the men of our own order, but in a much wider area also. Our civic Thanksgiving Day service, which includes all elements, from Roman Catholic to Unitarian and Jewish, and clubs that bring together men of all types for fraternal intercourse and counsel have always had his hearty support, and they have been of immense advantage in unexpected ways.

He has a strong sympathy with the small struggling churches, and will be at great trouble to meet with them in conference when occasion calls. Early in his work here he made a tour of some of our northern home missionary fields with the secretary, Dr. Warren, and won their hearts by his good cheer. The whole region knows him; his brethren are all fond of him. His comradeship and inspiration have been everywhere, and his co-operation and counsel are never sought in vain. He appreciates the good work of others, has no jealousies or petty meannesses and is always, even in his fun, the Christian gentleman.

His life in Detroit has done something for him, too, and he returns to the East re-enforced. Later years have brought some deepening forces into his life; some of them, as happens to every honest man, not immediately joyous but grievous, yet working the fruits that the Hebrew homilist said they were apt to work. He has been ripening for his wider and more exacting field, as those can see who know him best. He looks forward to his coming work with the sober and modest confidence of maturity and experience, and we all, amid genuine regrets, bid him a hearty Godspeed. Wherever he goes he will make warm friends, and will be foremost among those who work unsparingly

for the spiritual rather than the formal kingdom of God.

After the Street Parade, What Next

BY REV. SAMUEL LANE LOOMIS, D. D.

This attempt to "rescue the perishing" by going out into the streets after them had immense value in at least two directions. On the one hand, it led to a fresh discovery of the fact that the Spirit of Christ abides with Christ's people. The respectable churchman of Boston keeps safe under his waistcoat—though you might not suspect it—a deep yearning like the yearning of his Lord, for the great unshepherded masses about him. It was with profound satisfaction and no small joy that he found himself able to give the Christian invitation to the man on the street.

On the other hand, our parade revealed a sense of need on the part of those to whom we went that we had never suspected. We were astonished to find them so approachable. "Yes, I'll come. Certainly." "Sure, I'll be there" were answers that we received again and again; and when we returned to the great hall, there they were, hundreds of them, and scores were even willing to make an immediate surrender to Christ and his gospel.

And, now, shall we, having tasted the sweetness of such a great experience, stop here and do no more? If so, what answer can we give to the mocking Philistine when he derides our spasm of evangelism as insincere and spectacular?

The writer begs to propose a plan by which such work as we attempted at Tremont Temple for a single evening, may be taken up and carried on continuously. The plan, in brief, is this: That the Congregationalists of Greater Boston secure one of the large theaters, preferably one of those patronized by the common people, and that we hold an evangelistic service there every Sunday night. We must do it well, if at all. There must be a good orchestra, and, if possible, a chorus choir, printed sheets of hymns and plenty of ushers. A great deal of music would be appropriate at such a service. The preaching should be evangelistic rather than revivalistic. It should be as instructive, as thoughtful and as eloquent as we can command.

All this would cost something, but money comes easily when asked for such an object. It would require many workers; but no more than we have standing idle. One of the most serious troubles with most of our churches is that they offer so little scope and opportunity for the work of winning men to Christ. What a splendid thing for a Christian Endeavor Society, if, from the tranquility of its lovely, suburban Sabbath evening, it could send in a delegation to do hand to hand work for Christ in the heart of the great town!

There is reason for believing that a Sunday evening theater service would attract a great congregation of the common people. An effort is being made with good promise of success to secure the passage of a bill by the Massachusetts legislature which it is hoped will effect-

tually close up the so-called "sacred concerts" at present given on Sunday evenings in several of our cheap theaters. These performances are of the class called vaudeville, and are so far from being sacred that a stenographic report of what was said at one of them last Sunday was deemed too obscene to be read aloud at a hearing before the legislative committee the next day. But these performances, bad as they are, meet a need in the lives of the people who attend them. To many a laboring man Sunday is a day empty and dreary beyond telling. He has no home except a cheerless cell in a lodging house; no taste or inclination to read; nowhere to go, in winter especially; nothing to do. The patrons of the Sunday shows are largely of this class.

If we close up the shows we ought to provide some other open door for them. They will not go to the churches. They are, whatever may be the reason, thoroughly alienated from these. But they would in many cases go to a religious service if it were held in a public hall or theater. A theater is neutral ground. They are used to it. They are at home there. They can enter without being conspicuous or feeling strange.

There is nothing startling or novel about this proposal. Sunday services have often been held in theaters, and rarely without striking success. The Unitarians of this city held such a service for several successive seasons in the late sixties at the Boston Theater, under the leadership of the late Dr. George H. Hepworth. The theater was always crammed, and a careful investigation showed that very few of the people were from the churches. The Episcopalians of Philadelphia held a theater meeting regularly for many years, under the leadership of Rev. John E. Johnson, who always preached to a full house.

It is as certain as any such thing can be that if a strong committee of our best men should lead us in a movement of this kind they would make a success of it, and we should have a chance to reach thousands every Sunday of the very classes that we went out after on the night of the parade.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 10

Mrs. Samuel Lane Loomis presided. Bulgaria, the calendar topic, was well represented by Miss Evanka Akrabova, who speaks with loyal enthusiasm of her native land, and with keen appreciation of what Bulgaria owes to missionary effort. When the Bulgarian girls are praised she remembers that they have had a much better chance than the girls in Montenegro, Servia and Roumania, and really ought to have made more of themselves. Such work as Miss Malbie has done for thirty-five years, and that of other missionaries, is telling in a remarkable manner.

Mrs. Joseph Cook introduced Miss Legge, who has for the last year voluntarily aided Miss Denton, principal of the girls' department of the Doshisha. Miss Legge spoke with earnestness of her pleasure in being able to aid one so devoted to the work of the school, and who has been adding to that whatever she could do for the Japanese soldiers. Miss Legge is now returning to her home in England. Her father has for several years been professor of Chinese in the University of Oxford.

Not Opposition but Co-operation the Proper Relation

The War of Good with Good

By Rev. J. Brierley, London

The Christian Attitude Toward the World

In no direction has the present interaction of science with theology shown itself more impressively than in the view which is fast taking possession of the modern mind on the subject of good and evil. For nearly a millennium and a half Christendom has held to the Augustinian view of the essential and eternal difference between these two things. But today Augustine's empire over religious thought is trembling. We are beginning to see in how many directions his ideas were colored more by his early Manicheanism than by the Galilean gospel. And we have learned some other things since the fifth century. In particular the doctrine of evolution has changed the whole standpoint from which we look over the ethical field. A single sentence of John Fiske's gives us the main outlines of the new position. "Theology," says he, "has had much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him, and the process of evolution is an advance towards true salvation."

Let us see in one or two particulars how matters stand. What is now dawning upon us is that the story of good and evil is nothing else than the story of human progress. What to us is now evil was an earlier good. It was the best thing known—until something better emerged which put a shade upon it. The war, we see, has always been not so much of good with evil as of good with good; or rather of good with better. There was a time when the primitive instincts were the only incentive. There was nothing beyond them. A tiger's theory of morals is to get its hunger satisfied. There was a stage of the human story in which that was highest. St. Paul strikes at once the history and the philosophy here in his deep remark that "with the law is the knowledge of sin." It was when something higher came into the consciousness that the old good became the new bad. And the whole fight and struggle of the world ever since has been between these two things; the fight has been always between the inferior and the superior good. In this view the saying of our German, that "everything evil is a coming good," is a reversal of the order. Rather should it be said that evil is an old decrepit good, a good outgrown, outworn and left behind in the upward march. When we sin we are simply falling back upon an earlier holiness, that of the prehistoric savage. We are deserting from the foremost files. From life's university we have come back to the dame school.

HEAD VERSUS HEART

This struggle between the different goods is, we say, perpetually going on, and there is nothing so interesting as to watch its phases. Often we discern the clash of the two, which becomes eventually a fusion into a higher third. A notable instance is that conflict between

head and heart which came with the devil," when young gallants rode their horses through the aisles of St. Paul's, when, as Froude has it, "hospitals were gone, schools broken up, almshouses swept away, and when the poor, smarting with rage and suffering and seeing piety, honesty, duty trampled under foot by their superiors, were sinking into savages." It is a gloomy story enough; and yet this was the way along which the two goods, order and liberty, were to travel, and are still traveling, until they understand each other better, and unite into something ampler and purer than either has known hitherto.

TOO MUCH CALLING OF NAMES

Nearly all the difficulties, both of yesterday and today, have come from the inability of one good to recognize another. It has been so much easier to call names. The opposite side has stood for wickedness or folly, or both. Whereas the men on each side have been following the best they knew. When Diderot and his fellow-encyclopedists denounced Christianity as full of superstitions and impossible doctrines, their writings were tabooed by all good Catholics as of the devil. What we now see is that each side stood for a right whose victory is today one of civilization's most valuable assets. The *libre penseurs* of the eighteenth century strove for the freedom of investigation. The system they fought was greatly in need of being fought. It was, indeed, stuffed with superstitions and impossible beliefs. The real Christianity behind that system is a good that these attacks never touched. In the end the heart's devotion and the mind's freedom will know each other as of the same stock and quality.

An illustration still more to the point, since the question in it presses us with special insistence today, is the matter of religion and amusement. There has been a long fight between the Church and the drama, between the Church and the saloon. It has been regarded as a battle between good and evil, between God and Satan. The fathers anathematized the pagan drama, and we remember, in later times, that terrible denunciation of Bossuet, where, in his *Maximes sur la Comédie*, speaking of Molière's last hours, he says: "He passed from the pleasantries of the theater, among which he rendered almost his last sigh, to the presence of Him who said, 'Woe to you who laugh now, for you shall weep.'"

Is this to be the permanent attitude of Christian men? What in its essence is the drama? If it be evil, then life is evil, for it is the representation of life. All children are evil, for all children are actors. The drama is the human story, embellished by light, color, music, painting. The great preachers are actors. The pulpit has often enough been a stage, and with excellent result. In the miracle plays of the Middle Ages the gospel was acted more effectively than it had often been preached. And the inn,

the saloon, do these in their idea represent simply an evil? They are the drawing-room, the fireside of the working man, the caterers for his social side.

The only rational position of the Church to these sides of life is that of a good relating itself properly to another good. Between goods there must be not opposition, but co-operation. But the higher here must teach and lead the lower.

The brightness, the movement, the color, the humor, the human interest represented alike in the theater and in the public house are to be taken into the Church's scheme for the highest furtherance of life. For these are all of the assets of humanity, elements in its social evolution. The problems connected with them are so to be dealt with as to eliminate the baser elements; the remains of

a time when the sensual and the animal were man's highest good.

These are illustrations of a theme which, in its entirety, offers a new and fascinating outlook upon the future. For it shows us how the very problems of evil are really the marks of an eternal progress; how man's consciousness as a sinner is the evidence of a movement towards a glorious ideal yet to be realized.

Personal Impressions of the Boston Evangelistic Meetings

A Group of Opinions from Ministers and Laymen

In response to requests sent out by *The Congregationalist* post cards replies are practically all agreed in grateful approval of the progress made in the evangelistic movement. We print below as many as our space allows:

The highest type of calm, simple, but forceful, magnetic pressure of the claims of God and God's work on us all; presenting the paramount duty of a consecrated, self-sacrificing spirit, and of simple directness of method which needs to be cultivated and continued through the churches under the best home agencies available, and God will meet us with power and blessing as well as beloved Mr. Dawson.

J. W. DAVIS.

The great truths of the gospel have been preached with fullness, tenderness and great heart-searching power. The spiritual life of the pastors and churches has been greatly quickened and new zeal in the work enkindled. The pastor and churches of Greater Boston have been in cordial co-operation as never before. If the meetings at the center could have been held in the evening, there would have been many more conversions.

ARTHUR LITTLE.

(1) The gospel of Christ's salvation preached with rare boldness, confidence and faith. (2) Notable eagerness to hear the word wherever the evangelist has come. (3) The beginning of results in conversions, which would seem to indicate a more extended campaign for a large ingathering. (4) Splendid loyalty of Congregational pastors and laymen to their chosen leader. (5) A "new evangelism" as much like the old as one pea is like another.

THOMAS SIMS.

(1) An impressive revelation of the strength of Christ's Church hereabout. Vast audiences composed of men of evident intelligence, dignity and worth, who were in profound sympathy with the positions of the speaker and the object of the meetings, ready to give what was required and to do what was asked. (2) A comparative lack of young people. Noon meetings chiefly made up of men in middle life and older. (3) The surprise and delight with which many a man discovered that it was not beyond his power to give the Christian invitation to a fellow-man in a saloon or on the city street.

S. L. LOOMIS.

The Dawson meetings have given the Christian people of our churches an opportunity, and they have not used it. The opportunity was to take some non-churchman to an occasion specially got up for his benefit. Special services for Christian people to remind them that they are not doing something they ought to do are legitimate. If every other man in the Park Street meetings had been a non-churchman, brought there by a churchman who had made himself responsible for just that one man, the end aimed at would have been more bountifully realized. Still, if the meetings have created in us expectation, hope, resolve, they will not have been in vain.

REUEN THOMAS.

(1) Too scattered for best results. Many churches and communities uplifted and blessed, but no outbreak, or breaking down for want of

concentration. No blame anywhere, but sense of loss in direction indicated. (2) Meetings everywhere of immense value to Christians, church members and churches. Salvation and service are henceforth inseparable. (3) Preachers have been greatly benefitted. The appeal must come back into the sermon. We have all seen Jesus anew. "He is Lord of all." Our loyalty to him has been challenged. We shall answer, we have answered the challenge. (4) Another kind of work now waits to be done, with our churches and with sinners. "Show my people their sins." Will we do it?

WILLIAM H. ALLBRIGHT.

Mr. Dawson presents a plain, direct gospel message. He does not antagonize his hearers but inspires them to a candid consideration of the truth. His meetings have manifested an evidence of willingness on the part of pastors and people to co-operate in an evangelistic movement and also that there is a clear and positive conviction that the present period is one in which our churches realize the need and demand for an evangelistic spirit and activity. Mr. Dawson has manifested a rare gift as a "mission preacher" and the continuation of his services under the direction of the evangelistic committee of the National Council should give a new impulse to evangelization among the Congregational churches of this country.

S. B. CARTER.

The Dawson meetings have done valuable preparatory work in arousing and uniting church members and ministers, and by powerful presentations of evangelistic truth to immense audiences. Division, controversy and bickerings among Christians have ceased. All phases of thought in the church are united to save men. No opposition or unfavorable comment has been manifested by the public or press. General interest has been aroused; and all who attended the wonderful Tremont Temple meetings must have been moved and thrilled by the manifest presence of the Holy Spirit in power. Let us go to our churches with the same methods, organization and spirit, and results will be certain; for a united, consecrated, prayerful, evangelistic church means a converted world.

FRANK WOOD.

A man with God's message is he. He emphasizes universal sin and an adequate necessary Saviour. He summons us all to complete righteousness of life in Christ Jesus. His sanity, sincerity and suggestiveness are some of several elements of power. He is proving to be a professor at-large of homiletics to hundreds of preachers and teachers. A crucified, risen Redeemer is Alpha and Omega to his preaching. Thank God and him for that. He is quickening the Church. In no sense does he fail, but I believe after preaching for and securing a verdict, he does not help men enough to register their decision, but the Wednesday midnight meeting shows he knows how. God help him to follow this up.

EDWARD HUNTING RUDD.

The Dawson meetings have revealed possibilities and taught lessons. One is the value, if not the necessity, of congregational singing in evangelistic work. The singing of the men at Park Street Church was not only inspiring in itself, but it created the very atmosphere necessary to an effective appeal. Another lesson is that a week-day service in the crowded down-town section for men at noon is feasible, if not necessary. About 1,400 men, eager, serious, sympathetic and responsive, attended each day for two weeks. A third possibility revealed is the co-operation with the Salvation Army for the reclamation of the North End. Has not that night march, with its immediate results, made such co-operation an urgent duty?

FRANK GAYLORD COOK.

Mr. Dawson has the art of stating religion in ethical terms, and ethics in religious terms, neither confounding the distinctions nor dividing the substance. As the emphasis is upon life rather than theory, upon Christ rather than dogma, criticism of his theology were superfluous, almost impudent. Such evangelism, with its appeal to reason and conscience, not only justifies itself, but puts us on the defensive, that we prove our faith by our works. With the spiritual purpose of the movement I am in hearty sympathy. What is more, I believe, I know that the seeds of its good intentions are already bearing fruit. I speak for myself. Would that I might voice the experience of the Unitarian Church at large!

EUGENE R. SHIPPEN (*Unitarian*).

I have been impressed with the number of gray-headed men in Mr. Dawson's audiences; with the calm sanity of his preaching, free from the false notes of unreality; with his sympathy with the modern spirit while holding loyally to the great essentials of the Christian faith. Whether or not results are seen in conversions that can be counted, his work among us must do much toward deepening and quickening the religious life of multitudes. Personally, I am the better for hearing him.

FRANCIS H. ROWLEY (*Baptist*).

These things have impressed me: the crowds at all the meetings; large numbers of intelligent, manly young men, who have rendered willing service; the number and kind of ministers who have identified themselves with this movement; the insistent preaching of the Church's duty to seek and to save the outsider; and the practice of this on Wednesday evening by parading the streets and holding the midnight meeting; the power of the gospel to save men from their sins; the perceptible increase of Mr. Dawson's power when he was face to face with sinners and talked to them out of his soul; the great service he has rendered the churches and ministers in uniting them all as one vital force in the out-reaching service of the Master. Personally, I felt in Mr. Dawson and Dr. Hillis too much of the tendency towards the ascetic idea in the depreciation of the intellect and in the emphasis on the negative side of the Christian life.

DANIEL EVANS.

I was impressed by: (1) The audiences. It was inspiring to see unkempt, collarless, booted laborers, elderly men whose faces revealed their unspiritual lives, and callow, young office boys, flocking with deacons and ministers to hear the word of God. (2) The opportunity. If such meetings could be continued, with such a manly message, compelling and exalting, with such a commanding presentation of the imperious claims of Christ, with such an appeal to the emotions and the will (more needed than anything else in a day when men are not disbelievers, but are so satisfied with the mediocre that they will not reach out after the highest things), I believe a great work may be done. Not many stood up to make a definite commitment of themselves in public. But if men prefer to do that sacred, intimate thing in the privacy of their own hearts, and will then go out to live the new life, the object is accomplished just the same.

WINFRED CHENEY RHOADES.

Dr. Dawson's appeal, replete in logical and intellectual power as well as refined and sympathetic in spiritual earnestness, is singularly adapted to awaken Christians, and is a stimulus to those already recognized as workers. It should be, and must be, preliminary to a revival adapted to our times and conditions.

A. C. FARLEY.

Mr. Dawson has presented the claims of the gospel with a fine appreciation of the situation in our community. His messages have been given from a glowing personal faith, in clear, intelligible terms, and the effect of his services is likely to be of permanent value.

W. E. HUNTINGTON (*Methodist*).

Mr. Dawson has impressed me as being a man with a message from God. I believe the Holy Spirit has given direction to his message. His coming to Boston has been an inspiration to us all, and I pray that he may soon come again and remain much longer.

L. B. BATES (*Methodist*).

God's purpose seems to me to have been somewhat different from our expectation of these meetings. The ministers and working laymen have been deeply moved, and now have a purpose to carry forward the good work. Thus we may look for a richer harvest, in the end, than if the apparent immediate returns had been greater.

H. S. POMEROY.

They are based upon the solid foundation of truth. Their appeal is the appeal of truth. By them men are seeing the truth and thereby are being set free. The impelling force is the Spirit of God—with Mr. Dawson as a consecrated prophet of God. The results will be lasting.

ALLEN A. STOCKDALE.

They have turned the attention of the people to the vital truths of the gospel, and to a simple and earnest presentation of them. They have aroused the sympathetic co-operation of many in our churches who have no use for the typical revivalist. They have given new birth to the note of evangelism in our pulpits, and have stirred many to special effort. They have given evidence of the sincere wish of our churches to reach the people and win them to the Christian life. I believe they are the beginning of better days.

JAMES ALEXANDER.

In a time of revival, let the critical spirit in us follow Dr. Osler's prescription. But let our sympathy emphasize what Mr. Dawson has greatly done, not what he has failed to do! Thanking God for the dynamic, human and divine, of this great-hearted servant of our Christ, let us hold out both hands in prayer for him, as he goes on his rejoicing way.

ALLEN E. CROSS.

All should be grateful for (1) the prayerful desire and hope which brought in the meetings; (2) the generous devotion of many leading laymen giving largely of their money and time in business hours to work with the min-

isters on the committee; (3) the general absence of captious criticism in the press and public speech; (4) the sympathetic support of the meetings by men of different shades of belief; (5) the absence of coarseness and fanaticism; (6) the powerful presentation of Christian truth, proving that its hope of success is increased by elaborate preparation of thoughtful and logical discourses by a man of culture and consecration; (7) the truly Christian spirit in every way shown by the preacher; (8) the encouraging prospect that now the churches will press evangelistic efforts, keeping well to the front Christ's chief claim to our regard. As the desire of Europe to pass under the Alps is more apparent by making the tunnel just finished, than by now urging men to use it, so providing a way of salvation goes before proclaiming it. The interest large audiences have shown in hearing Christ exalted gives cheering promise that the faithful setting forth of Christ's unique work in removing the obstacles to forgiveness will prove effectual in moving men to seek forgiveness.

A. H. PLUMB.

I was impressed by the generous temper manifested in the meetings. It struck me, however, that a "great awakening" to the real sins and opportunities of this community is yet to come. I am hoping for a revival that shall strike more distinctly the note of social responsibility.

S. M. CROTHERS (*Unitarian*).

Greater New York

(*The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.*)

Movements in Evangelism

No one claims that any specific wave of spiritual passion and religious revival has yet enveloped the city, but a feeling of expectancy, indicating the approach of such a wave, is on the increase. The six Methodist Episcopal churches below Fourteenth Street have been conducting services all winter, and witnessing conversions whose number would have been considered noteworthy a few years ago. The Dutch Collegiate churches, with many ministers from other churches, held an all-day prayer meeting three weeks ago. The Methodist and Baptist Ministers' Meetings in Brooklyn and Manhattan are devoting every Monday to practically the one thought, the present opportunity for practical evangelism. The Sunday and midweek services of Fifth Avenue churches are stirred with the same question.

Dr. Mackay is pleading for a revival that shall secure purer standards of business life and affect the morals of society. Men conspicuous in New York's commercial life have filled up prayer meetings, and stand ready to support a genuine movement.

Brooklyn ministers have held two all-day meetings in the Lafayette Avenue Presbyterian Church, and Dr. C. B. McAfee reports unusual fervency and intense meditation. Dr. Cuyler has spoken with all his old fire. Greenpoint churches of many denominations have united under Gen. Ballington Booth, with night processions and packed audiences, 300 conversions being reported.

In the Bronx Dr. Alexander Alison has finished his four weeks' campaign with four churches, including Mr. Kephart's. He has conducted the meetings with remarkable power and skill. Over 600 persons have signed cards containing three brief and simple declarations of honest desire. The pastors have visited every one in their homes, according to the church preference expressed. Mr. Kephart says that there is a remarkable religious atmosphere throughout the neighborhood, not experienced in all his years there; and as the meetings have been quietly conducted, with no sensational features, there will undoubtedly be a quiet work of the Spirit

for weeks to come. Dr. Alison spent several months among Congregational churches in England last year, and returns there in May in response to urgent calls. Lenten services have begun in the new Briarcliff Church on the general theme, *The True Self and Christ's Estimate of It*.

The Dawson Meetings in Brooklyn

Wednesday and Thursday of last week were wet days, with unusually slushy streets; but the response to Tompkins Avenue Church's invitation was surprising. On the first afternoon Mr. Dawson told of the Welsh revival, and then answered many questions. The body of the church was filled at night, Mr. Dawson giving his address on the Evangelism of Jesus. Dr. Hillis reviewed the efforts of the churches to do the work for which they are organized. He spoke few compliments but many rebukes. On Thursday afternoon a still larger audience gathered, including many prominent local leaders, as well as those from out of town. Mr. Dawson continued his main line of thought from the preceding afternoon. Dr. Cadman urged ministers and other workers not to be afraid of new movements and methods, but to make their best efforts and sacrifices to co-operate with the present awakening.

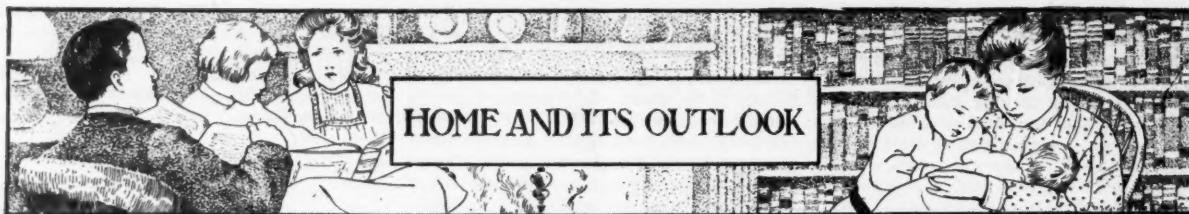
Dr. Hillis stirred up the ministers by declaring that the 700,000 unchurched people in Brooklyn and the 200,000 children from eight to eighteen years old not under religious teaching were not only a menace to the Church's immediate future, but a sign that ministers are not doing the work they could and ought to do. No man with a message from God ought to need four or five mornings a week getting ready to deliver it in some stereotyped manner. The somewhat extravagant self-depreciation of Dr. Hillis's address probably lessened its effect, but intense interest was aroused. The increased rain in the evening caused the galleries to be closed, but the main body of the church was well filled. At the close of his sermon Mr. Dawson called for a rededication on the part of professed disciples of Christ, of whom the audience naturally largely consisted. Almost the whole number rose. Prior to the meetings invitations were sent to all ministers intending to be present to dine in the church parlors between sessions on both days, making happy occasions of fellowship. Dr. Waters and his people contributed heartily to the success of the meetings. The Tompkins Avenue Church uses them as the beginning of a mission to last all through Lent, on Tuesday, Friday and Sunday nights and Friday and Saturday afternoons.

The Week at Broadway Tabernacle

The chief events were: Dedication of one of the best Bible school rooms in the country, with addresses by Dr. A. H. McKinley, President White of Bible Teachers' Training School and Professor Hodge of Union Seminary; and a reception to sixty churches, with representatives of the city government and Union Seminary, perhaps the most brilliant assemblage of distinguished people in the series of meetings. Dr. Stimson, President Raymond and representative laymen spoke.

SYDNEY.

A report just made to the London County Council by a sub-committee, shows an abominable condition of the Church of England and Roman Catholic voluntary school edifices, calling for the expenditure of not less than half a million pounds were they to be put in condition equal to the standards of the council in maintenance of its schools. The drainage is defective, ventilation inadequate, and the schoolrooms are overcrowded, etc. Neither the Anglican or Roman Church is able, financially, to make the repairs necessary to put the schools where they can be indorsed by the council, and thus the citizens of London have new evidence of the evil that comes to their nation by permitting sectarianism to control so large a part of its education.



Footprints in the Snow

Worn is the winter rug of white,
And in the snow-bare spots once more
Glimpses of faint green grass in sight—
Spring's footprints on the floor.

Upon the somber forest gates
A crimson flush the mornings catch,
The token of the Spring who waits
With finger on the latch.

Blow, bugles of the South, and win
The warders from their dreams too long.
And bid them let the new guest in
With her glad hosts of song.

She shall make bright the dismal ways
With broderies of bud and bloom,
With music fill the nights and days
And end the garden's gloom.

Her face is lovely with the sun;
Her voice—ah, listen to it now!
The silence of the year is done;
The bird is on the bough!

Spring here—by what magician's touch?
'Twas winter scarce an hour ago.
And yet I should have guessed as much—
Those footprints in the snow!

—Frank Dempster Sherman, in *Lyrics of Joy*.

AN INTERESTING correspondence on the subject of clothes appears in a recent number of the *Federation Bulletin*, the official organ of Club Women's Clothes, the women's clubs. One writer makes an earnest plea for simpler dress at their conventions, saying, "It does not seem a consistent thing in a great body of women organized for serious purposes, trying to establish itself as a force for world betterment, to make a dress parade of its meetings." She argues that only in an atmosphere of simplicity can the finer social and spiritual forces be generated. Her letter, addressed to the president of the General Federation, has elicited expressions of approval from influential club women in various parts of the country. The discussion shows a widespread desire to give clothes a subordinate place in the thought of American women, leaving them free to devote time, strength and money to nobler ends. It is no crusade in favor of a uniform or ugly costume, but a dignified protest against expensive and elaborate dress. Through the influence of the women's clubs we may be able to realize that ideal of social life which Lucy Larcom describes in these words, "It is the best society when people meet sincerely on the grounds of their deepest sympathies and highest aspirations, without conventionality or *cliches* or affectation."

For my part, I've never been able to see what satisfaction people get out of being ill-mannered. It takes twice as long as it does to be polite, and it's not nearly so good for the digestion afterward.—Ellen Glasgow.

The Swastika

BY LUCY ELLIOT KEELER



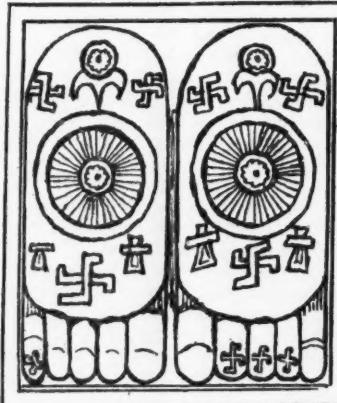
"Come and see my cash box."

"Cash box? I hope it is big and full!" exclaimed the caller, as she followed a traveler just returned from the Orient.

"Big enough," came the laughing reply, "though were it full, I could wish it bigger. You see it takes some three thousand Korean cash to make up one of our dollars, so they need large and well-padlocked purses." Turning an angle of the hallway, he pointed to a beautiful piece of polished furniture, four feet high and nearly as long. "See the lock," he added, lifting a heavy brass padlock much resembling a great door-knocker.

"Rather, see the Swastika!" interrupted the visitor, in a delighted cry. "dozens of them! What a treasure! Where did you find it? How old is it? Won't you sell it to me?"

The traveler put out a protesting hand.



"Tut, tut! too many questions in one breath. What is a Swastika, anyhow?"

The girl pointed to the many brass plates and corners, each of which showed the same design cut in stencil. "Why here, and here, and on them all—the earliest known symbol in all the world; the omen of good, the charm against evil, the amulet insuring prosperity, happiness and long life; the very symbol used by the ancient Buddhists of India twenty-five hundred years ago."

The man looked at the speaker curiously. "Are you making up your facts, cousin mine?" He examined the little mark on the ornamental plates. "I believe the same thing is on some other of my things. Let's look."

He led the way to a huge rug bought from a Chinaman's house during the Boxer siege. "Bought, not looted," he hastened to explain. There was the same mystic symbol as on the Korean brasses. Even the traveler now shared the girl's interest, and they went about

the rooms discovering the mark on Japanese porcelain, Navajo blankets and Pima pottery.

"Curious," said the man, "that I never noticed it before. Tell me more about it."

"Prof. Thomas Wilson of the Smithsonian Institute first called my attention to it," she explained, "when I was walking through the museum with him. He had hunted it down in all countries, traced its migrations and published its story. Its primitive significance and origin are lost in antiquity, but even in prehistoric times it must have had a definite meaning, the knowledge of which passed from tribe to tribe and nation to nation until it finally circled the globe. In some countries it is called the Fylfot, meaning four-footed, and I like to think that the good luck ascribed to the four-leaf clover descends from the old Swastika."

"It was probably first a symbol of the sect of the Jains, Buddhists of Tibet, the symbol then meaning, 'It is well.' On the solid rock on the mountains of India are engraved the footprints of Buddha, several Swastikas showing on the heel and ball of the foot. Dr. Schliemann found many specimens of it in his excavations on the site of ancient Troy; it went west into Mycene and Greece; eastward to Thrace and Macedonia; on into Sicily, Gaul, Britain, Germany, Scandinavia. From Asia Minor it passed to Africa and Rome, to India, Persia, China and Japan. Sometimes it was used upon altars and priestly vestments, but oftener on the things of every-day life—arms, weapons, the dress, household utensils and pottery."

"The Smithsonian Museum has a sedan chair from Korea with eight Swastika marks cut by stencil in the brass-bound corners—exactly like these on your cash box. In the same museum is a painting of Buddha with this sign upon his breast. The Chinese empress reigning from 684-704 decreed that this mark was to stand as the sign of the sun in China. A Chinese emperor of the eighth century declared that the sign was holy and not to be used as a design upon silk made for other than the royal family; and during the same dynasty the people of certain provinces used to endeavor on the seventh day of the seventh month of each year to get spiders to spin Swastikas in their webs. A Swastika-shaped spider web over fruit or melons was considered great good luck. The women Buddhists of Tibet still ornament their petticoats with this sign. Old Indian ships had it on their prows. Merchants drew it on their ledgers and over their shops; fathers painted it on door posts to avert the evil eye from their children."

"When a guest left a home, the host would pour a little salt or meal on the table and with his finger, mark the Swastika upon it as a form of benediction."

The rock walls of Buddhist caves in India abound with scratches of this sign. It was branded on the horses of Circassia. The nose rings supposed to have been worn by the goddess of Cyprus were in this shape; and a little terra cotta statue of her shows the Swastika on her arms and shoulders. It was used thousands of times on the Christian tombs in the Catacombs at Rome: it is found more than a hundred times in one house excavated Vesuvius. It appears on ancient Hindu coins—lucky pennies indeed! In Armenia it was found on bronze pins and buttons; in the Trojan cities on spindle whorls; in Italy in the hut urns in which the ashes of the dead were buried.

Then the Swastika found its way in prehistoric times to the western hemisphere—how, we cannot tell. In one of the moundbuilders' mounds of Ohio a mass of thin-worked copper objects was found, five perfect Swastikas being among them. The symbol appears on the very old quill embroidery of the western Indians, on the bead work of the Kansans, the pottery of the Pueblos and the hide shields of the Pimas. In modern times, however, the Swastika is practically unknown among Christian people. It passed out of use among them nigh a thousand years ago.

"If I were building a country house," the girl added, "I should name it The Swastika. There should be the old good fortune sign above the doors and on the steps; the floors should have Swastikas borders in hard wood. The symbol should mark the household linen and appear in tiles and carvings. I should go hunt Swastika cash boxes in Korea and Swastika porcelain in Japan and Swastika rugs in China and New Mexico. My spiders should spin Swastikas, and my flower-beds should be cut in that happy shape!"

"Tut, tut," came the laughing interruption; "and everybody who visited you would mispronounce it!"

"Doubtless! but even that could not wholly counteract my good luck."

The Child and the Collection

BY ALICE F. FIRMAN

I can close my eyes and see myself a little girl, in a dear old New England church. I can feel those stiff, uncomfortable pews and see the big, high pulpit. I can hear the singing of the birds through the open windows and catch the delicious springy smell of willows and lilacs in the old cemetery.

Can I remember the text? Not I. Can I recall one word of any sermon I heard before I reached my teens? I fear not. But what I loved best of all, was when the dear old deacons—not the straight, slick young ushers of today—slowly wended their way down the aisles with the "contribution boxes." I can still see that kindly look beam on me over the top of spectacles, from eyes that are now closed in their last sleep, as my particular deacon stopped at our pew.

I can see myself wriggling in front of my elders, to stand on tip-toe and stretch eagerly forward to drop in my penny, with an excitement born only of the dreadful fear lest, by some chance the

box may get by without the click of my coin. Then, with a sigh of relief, knowing that the most interesting, wildly exciting portion of the service is over, I can feel myself settle down, nestling against somebody's best go-to-meeting dress to enjoy my Sunday nap.

I am not saying that I had any particular care for the heathen in those early days. I am not claiming that children of today have. I am simply making the point that "little children" whom we must be like to "enter the kingdom of heaven" fairly love the collection—as such. And so ought we, children of an older growth, to love every chance that comes to us of parting with some of our "wherewithal." What a blissful state of affairs we shall behold when the announcement that "a collection will be taken," shall call forth as much increase of attendance on a gathering, as is now observed when we hear "light refreshments will be served!"

A word about training this natural born impulse—this love of giving. What is the duty of parents in this respect? First, to encourage it every time, even to extravagance. But, second, let the child feel the gift is his own.

I know a boy who from his earliest recollections has had a weakness for signing his name to all kinds of pledge cards. His father found on one occasion that he had promised a sum—large for a child—to the Chicago Theological Cemetery (as he then pronounced it). He was immediately commended and told of a way he could earn the whole amount. It took a good while, but it was honestly accomplished and meant much more than if his father had drawn his check for the amount without letting the child feel any responsibility. The same boy is now redeeming a pledge made to the Salvation Army after having his heartstrings twirled by an appeal from one of its officers, just as President George touched the same heartstrings for the seminary.

The same boy came rushing in from school one day in November, and announced with his customary vehemence, "I'm going to give the butter for the Thanksgiving dinner our school is to send to a poor family!"

"Where are you going to get it?" I asked—I mean the mother of the boy asked.

"Why—out of our pantry," was the reply.

"How much of a gift will that be from you?"

After a moment's reflection he said, "Well, see here—if I won't eat a speck of butter myself from now till Thanksgiving Day, can I give what I save?"

Of course he could and of course he did. And while I have heard some more kind-hearted (?) mothers say that was cruel to a boy who loved butter so well, still I am sure it paid.

Encourage children to love to give—to give freely, extravagantly—in proportion to the amount that is spent by you for their clothes, their food, their books and their pleasures. And for yourselves, every time the "collection box" or bag or plate comes around, suppose you repeat, in the present tense, what the Gospel of Mark says about our Lord, "Jesus sits over against the treasury, and beholds how people cast money into the treasury."

Closet and Altar

THE LENTEN SPIRIT

It is time to seek the Lord till He come and rain righteousness upon you.

Jesus Himself could not keep the divine life in Him up to its healthy tone, save by getting out of the whirl in which daily life held Him, and getting by Himself, finding, making quiet—quiet that had not merely rest in it, but God. And if such as he needed such seasons, how much more we!—J. F. W. Ware.

Nothing could make the period of Lent so much of a reality as to employ it in a systematic effort to fix the mind on Jesus. The history in the Gospels is so well worn that it often slips through the head without affecting the heart. But if, retiring into solitude for a portion of each day, we should select some one scene or trait or incident in the life of Jesus, and, with all the helps we can get, seek to understand it fully, we might hope that, in this effort of our souls to understand Him, Jesus Himself would draw near, as He did of old to the disciples on the way to Emmaus. This looking unto Jesus and thinking about Him is a better way to meet and overcome sin than any physical austerities or spiritual self-reproaches.—H. B. Stowe.

"No time to pray!"
"Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
"Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide.
And say, through all life's swelling tide,
"No time to hear!"

It is good to be speedy in renewing our repentance, before the heart be hardened by the deceitfulness of sin.—Matthew Henry.

Almighty God, Father of our Lord Jesus Christ, we humbly acknowledge our manifold sins and offenses against Thee by thought and deed. We have neglected opportunities of good which Thou, in Thy love, gavest us. We have been overcome by temptations, from which Thou wast ready to guard us. We have looked unto men and not unto Thee, in doing our daily work. We have thought too little of others, and too much of our own pleasure, in all our plans. We have lived in forgetfulness of the life to come. But Thou art ever merciful and gracious to those who turn to Thee. So we now come to Thee as those whom Thou wilt not cast out. Hear, O Lord, and have mercy upon us. O Almighty God, Heavenly Father, who forgivest iniquity and transgression; O Lord Jesus Christ, Lamb of God, who taketh away the sin of the world; O Holy Spirit, who helpest the infirmities of those that pray; receive our humble confession. Give us true repentance and sincere faith in Thee. Do away with our offenses and give us grace to live hereafter more worthily of our Christian calling, for the glory of Thy great name.



The Shyness of Cissy Emmeline

BY L. M. MONTGOMERY

Cissy Emmeline was eight years old, but this was her first year of going to school. She had always been so shy that Aunt Cecilia and Aunt Frances had not thought it best to send her before. But they carefully gave her lessons at home, so that when Cissy Emmeline finally went to school she could write beautifully and do sums as far as long division and even read very nicely—when she could be prevailed upon to open her mouth at all in the presence of others.

That first week of going to school had been dreadful. It was dreadful to walk through the long, central street, even with Aunt Cecilia's hand to cling to, where so many little boys, all hastening along to their own school, met you and laughed at you. It was worse still to go into the big brick building at the end of the street where dozens of strange girls, big and little, stared at you and tried to talk to you. What poor little Cissy Emmeline endured that week could never be realized, even by the most sympathetic of aunts.

After a time it was not quite so bad. Cissy Emmeline learned to go to school alone, looking neither to the right nor the left, and to let the other girls speak to her, without crying. But the work in school remained hard for her. It was dreadful to have to stand up in class and read out loud before the whole school. Cissy Emmeline could not be prevailed upon to do it. She read in a tone little above a whisper. Her desk work was done well and faithfully, but her class work was very poor; and as for her blackboard work, why, it just didn't exist at all.

Cissy Emmeline's peculiarities had been faithfully explained to Miss Wilson by anxious Aunt Cecilia, and Miss Wilson made every allowance, hoping that Cissy Emmeline would get over her shyness. But, as the summer went by, Miss Wilson began to despair. It did not seem that Cissy Emmeline would ever be able to overcome her besetting hindrance.

Cissy Emmeline's seatmate was Julia Martin, whom Cissy Emmeline worshiped in secret. Julia was so pretty and smart, with her long brown curls tied up with pink ribbons and her quick, lively tongue. Cissy Emmeline would have given almost anything she possessed if she could have chattered and laughed and played with the other girls as did Julia Martin.

Julia was very good to Cissy Emmeline, although she thought it a terrible bother to have a seatmate who never spoke a word in school hours and would never take part in any little bit of quiet fun and mischief when Miss Wilson wasn't looking.

Although Cissy Emmeline thought her perfection, Julia had plenty of faults. She was very careless, and her copy-book was so far from being neat that one day Miss Wilson told her severely that it was a disgrace to the class, and that if she found another blot in it during that week she must punish her.

Cissy Emmeline knew that she would surely die on the spot if Miss Wilson ever spoke to her in that tone or looked at her like that. But Julia didn't seem to mind it at all. However, she tried to keep her copy-book clean after that. Not, as she confided to the mute but sympathetic Cissy Emmeline, that she was very much afraid of Miss Wilson's punishment, but because her father had promised her a gold chain on her birthday if she could bring to him a copy-book without blot or stain. So Julia got a new copy-book, and was very careful, and all went well for awhile.

One Friday afternoon, when they were writing, Julia asked leave to go out for a drink. While she was gone a terrible thing happened. To Cissy Emmeline it was as if the end of all things had come. She never could remember just how it occurred; but somehow, when she dipped her pen in the ink well, she gave it a tiny shake and—O dear, dear! Right over the clean white page of Julia's copy book went a whole spattering of tiny dots, while in the center fell a big, black blot.

Cissy Emmeline stared at Julia's copy-book with round, horror-stricken eyes. And there was Julia coming in, and here was Miss Wilson already picking up the copy-book.

"Julia," said Miss Wilson severely, "this is disgraceful!"

Julia stared at the accusing page. Certainly it looked pretty bad.

"Goodness! I don't know how I did it, Miss Wilson," she exclaimed. "It must have been when I laid my pen down to go out."

"It was just your old carelessness, Julia," said Miss Wilson sharply. "You will remain in at recess and work four long division sums. And you will go and stand on the platform until recess and hold up this copy-book so that the whole school may see it."

Julia made a grimace at Cissy Emmeline behind Miss Wilson's back.

"There goes my gold chain," she whispered. As for the punishment, Julia did not mind it at all; but Cissy Emmeline, judging others by herself, thought that Julia must be suffering agonies.

Cissy Emmeline was still mute. She had no wish to escape punishment for blotting Julia's copy-book, but she simply could not speak, it seemed. And now Miss Wilson had gone back to her desk, and poor Julia was up on the platform, holding up that blotted copy-book. How could she, Cissy Emmeline, march up there and tell Miss Wilson the truth

about the matter? But she must—O, she must! Julia must not suffer for her fault. She would be punished, of course, but she was not afraid of that. Yet how could she go up and confess? Would her legs carry her? Would her tongue utter the words? Never in all her life had Cissy Emmeline lived through such an awful moment.

She rose to her feet, trembling from head to foot. She moved out into the aisle and walked up it, while every other pupil in the room stopped writing and looked on in blank amazement at the undreamed-of sight of shy Cissy Emmeline walking up to the teacher's desk of her own accord.

Cissy Emmeline reached the desk after it seemed to her that she had been walking for years. Everything was dim and hazy except Miss Wilson's face, which looked hard and severe to poor Cissy Emmeline, although it really wore only an expression of questioning surprise.

"What is it, dear?" she asked gently.

For a moment Cissy Emmeline thought that she was going to burst into tears or die. She could not speak—no, she could not. She must just stand there forever, unless somebody carried her away. Everybody in the world was looking at her and listening. Then she heard her own voice—faint, stammering, gasping. Could it really be she, Cissy Emmeline, who was speaking?

"Please—teacher—it was—I—who blotted—Julia's book. I didn't—mean to—but it—it was—my fault."

"You dear little thing!" said Miss Wilson. She picked Cissy Emmeline up in her arms and kissed her. "Never mind—it's all right and we won't say another word about it. Julia, you may sit down and I will make it all right with your father."

Cissy Emmeline squirmed down and went back to her seat. Somehow she did not mind walking down the aisle, with all the girls smiling at her, a bit. When she reached her seat she said to Julia,

"Take my penknife and scrape the blots off."

Not a very wonderful speech, you think? But it was wonderful in that it was the first time in Cissy Emmeline's life that she had spoken to anybody without being spoken to first, and she had said nine words without a pause!

The fact was, Cissy Emmeline was cured once for all of her exceeding shyness. Shy in a measure she always remained, but not to such an extent as to render her miserable and interfere with her work. She learned to talk and laugh and play with the other girls, to read out loud in class and to work sums unshrinkingly on the blackboard. But nobody except herself ever knew just how dreadful was that moment of confession that cured her of her shyness.

The Literature of the Day

The Evangelistic Note

Dr. Channing and Father Taylor were great friends; Channing preached fine sermons; Taylor made glowing appeals; Channing had for his congregation the social and intellectual leaders of Boston; Taylor had the sailors. Channing used often to delight to go and hear Taylor speak, but was never able to hold the sailors two minutes himself. Taylor used humorously to remark, "Channing has splendid talents, but what a pity that he is not better educated!" Ought Channing to be able to do Taylor's work? Has an educated minister completed his prerogative when he has given the exposition of the truth, or is he to aspire to be an "impassioned advocate" of it? Does he in some way need to be "better educated" if, in the elegance of his message, the evangelism of it is either astray or stolen?

This was the precise question which faced and challenged Mr. Dawson a little more than two years ago when, eagerly probing his work and motive because of a growing dissatisfaction with himself and his achievement, he found that the missing element in his ministry was "evangelistic fervor." The autobiography, so chaste and modest, yet so distinct and penetrating, by which Mr. Dawson introduces the volume of his sermons is not alone a revelation of the procession of an awakened spirit, but is a clear call and challenge to any to whom the cure of souls is an employment or an aspiration, because it provokes personal interrogations of the most searching and severe character. Possibly this may prove to be the outstanding and paramount influence of this vibrant book. One follows the narrative as the life moves from trembling questioning to tense conclusion; from conclusion to brave endeavor; from endeavor to realization; and all the while is increasingly conscious of the presence of that Spirit who later caused Mr. Dawson to wake "sobbing for joy" and feeling "a great sense of divine uplifting, as though the infinite tenderness of God folded me round, and in my soul was the glad assurance that I was doing the work God had for me to do and should be led and sustained in it."

The evangelistic note, struck by one who has testified to the change in his own soul, is, perhaps, first of all a deep conviction of the soul of humanity. When Mr. Dawson begins to realize that not only the persons who worship in the Highbury Quadrant Church have souls, but the depraved people, enacting "the awful tragedy of life in the immediate neighborhood of the church, of which no one had been conscious," have souls, too, which must be rescued and saved, then it is that the passion of the great generalization falls upon him and he believes in a soul for every single representative of humanity, and in the present, immediate, imperative duty to reach for that soul through every offered opportunity. With a courage born of consecration, he yokes his new faith with a novel undertaking, and marches his congregation round the vicinage of his church, where they can

see for themselves the actual situation and work for the lost.

The result is a new enthusiasm for all men on the part of privileged men and the use of a commodious and elegant church for services, which give the members a chance to work for, and fellowship in spirit and in service with, those whose crimson and scarlet sins had long since pushed them beyond the interest and care of the respectable. The inclusion of the evangelistic note is clear as a bugle call.

The way to reach for souls is bravely stated by Mr. Dawson, and is finely illustrated in his sermons. He knows no reason why culture and evangelism should be in opposition to each other, or why a liberal theology should be barren of spiritual fruitage, or why "it is necessary to close one's eyes to all the splendid and reverent work of our greatest Biblical critics in order to retain a vision of the cross of Christ." He believes that, other things being equal, the man who can bring the "ripest mind and widest culture" is best fitted for evangelism.

Unconventional, direct, authoritative, these sermons show incidentally that vigorous thinking and spiritual zeal may be close kinsmen, and essentially that the fundamental need of every man is not a correct theology or a keen criticism, but a personal Christ, "to love and be loved by forever." The appeal which concludes each discourse is so passionate, so loving, so personal, that one feels the demand for a verdict and the responsibility for it as well. As advance agents, preceding the coming of Mr. Dawson to various sections of the country, they are worthy of a careful study both by ministers and laymen. Wholesome in their optimism, discriminating in selection of themes, versatile in illustration, powerful in directness and import, Christian in their broad, deep spirit and downright in their earnestness to help souls to think, to choose, to obey and thus to enter the Christian life, these sermons present a new and distinct type of evangelistic preaching.

NEHEMIAH BOYNTON.

[The Evangelistic Note, by W. J. Dawson, pp. 282. F. H. Revell Co. \$1.25 net.]

A Study of Church Covenants

Mr. Champlin Burrage, whose father, Rev. Dr. Henry S. Burrage, has contributed so extensively to the investigation of the origins and history of the Baptists, has put the Congregational and Baptist churches of America, alike, into debt to him by a careful study of that basal agreement of an American Congregational church, the church covenant.

Beginning with the germs of the church covenant idea among the Anabaptists of continental Europe and the Presbyterians of Scotland, Mr. Burrage discusses fully the work of Robert Browne; holding, in view of what had gone before his time, that "we cannot believe that Robert Browne was as original as he has been sometimes represented" in this matter. He accords to Browne, however, a high degree of influence in the general acceptance of the church covenant idea by the earliest Independent churches. He shows

how the covenant passed into disfavor for a time among the English Baptists, but was developed to its highest degree in "New England, which can well be termed the Covenant Land." He traces the use of church covenants through the Half-Way Covenant discussion to the present time, concluding that

in England . . . during the eighteenth century the covenant idea fell into disfavor, and that neither Congregational nor Baptist churches today make much, or perhaps any use of it. In the United States, however, the covenant is generally used by the Congregationalists and also by the Northern Baptists, though by the latter it is probably more generally employed in New England than elsewhere.

Mr. Burrage's book is illustrated by many examples of ancient covenants, and is evidently the fruit of very thorough historic investigation, conducted not only in this country but in England, where he has diligently searched the available sources of information, both in manuscript and in print. The result is a contribution of unquestionable value toward a clearer knowledge of the origin and nature of this feature of our American Congregational church organization.

WILLISTON WALKER.

[The Church Covenant Idea, by Champlin Burrage, pp. 230. Am. Baptist Pub. Soc. \$1.00 net.]

TRAVEL

A Pilgrimage to Jerusalem, by Charles Galbraith Trumbull, pp. 437. Sunday School Times Co., Philadelphia. \$2.50.

A fruit of the World's Sunday School Convention in Jerusalem in the spring of 1904. Mr. Trumbull has told his experiences in the first person singular or plural, with skill and vivacity, and made a readable and well illustrated travel-book. The reader carries away a strong impression of the missionary spirit, study and influences of this pilgrimage of 1,300 Christians, which in itself made the enterprise well worth while. We note an odd slip of translation which makes a bishop of the Orthodox (Greek) Church call himself a "Jesuit."

A Year's Wandering in Bible Lands, by George A. von Barton, Ph. D., pp. 276. Ferris & Leach, Philadelphia. \$2.00.

Professor Barton had special interests in his departments of the Semitic tongues and Assyriology for his travel through the Holy Land, and, both coming and going, came in contact with students and teachers. He wrote these chapters as home letters, and has not changed them. They give a pleasant account of travel by the usual and by some unusual routes across Europe and in Palestine. Some of the photographs are notably fresh and good.

The Mediterranean Traveller, by D. E. Lorenz, Pn. D., pp. 356. F. H. Revell Co. \$2.50 net.

Intended for the tourist who takes the Mediterranean trip, this convenient manual sketches the chief attractions of the ports generally visited, beginning with Madeira and including Naples and Rome. The usual Palestine tour gets its full share of attention. Maps and plans and pictures add to the usefulness of the work. The traveler will find much information and comment here, but for carrying about he will wish that paper of a lighter weight had been used, and if he is of a studious sort, he will in many places desire a more systematic and thoroughgoing account of interesting sights and collections.

The Lure of the Labrador Wild, by Dillon Wallace, pp. 339. Fleming H. Revell Co. \$1.50. Mr. Wallace tells the story of an attempt to penetrate the highlands of Labrador. He draws a picture of the sturdy and lovable character of Leonidas Hubbard, Jr., the leader of the expedition, who lost his life, and of the heroism of the one native companion of their toils. The reader gets a vivid

picture of the hardships of the wilderness and of the special misfortunes which dogged the expedition. But there is also a fine spirit of courage and energy which redeems an otherwise sorrowful tale of disappointed ambitions. Maps show the route and there are good photographs.

HISTORY

England Under the Stuarts, by G. M. Trevelyan. pp. 566. G. P. Putnam's Sons. \$3.00. The day when one man sat down to write a comprehensive history covering many centuries of life has gone by. We combine to write histories and call in specialists for the different fields as we call in specialists for the different branches in the other sciences. This story of English life under the Stuart kings is one of a set of six volumes, covering the field of English history under the general editorship of Prof. C. W. C. Oman of Oxford. Though the first to be published, it is the fifth in the order of the history. Mr. Trevelyan has not only a wide but a controversial field. The passions of the time are hardly cooled. He has carried through his work with clear and evident convictions, but in a judicial spirit, making the larger interests of popular life and the steady development of national character count most largely. Recent researches and discoveries have afforded opportunity for restatement in some of the fields. In balance of judgment and proportion of interest there is perhaps no history which will be so helpful to an understanding of the issues and characters of the time.

Pathfinders of the West, by A. C. Laut. pp. 380. Macmillan Co. \$2.00 net. Radisson, Groseillers—these were the first great explorers of the West, earlier than Joliet or La Salle. So claims Miss Laut, supports the assertion by documentary evidence and explains their long oblivion. Half the book is devoted to the story of Radisson, "more like Robinson Crusoe than sober history," a thrilling tale, well told. Verendrye who discovered the Rockies, Hearne in the Athabasca region, Mackenzie from one direction and Lewis and Clark from another reaching the Pacific—these are the other Pathfinders. The record of their exploits is stirring reading, tonic for an age not too familiar with the virtues of courage and endurance.

Medieval Civilization, translated and edited by D. C. Munro and G. C. Scully. pp. 391. Century Co.

Material for supplementary readings in the study of history. Some of the accounts are sources in the sense of being original testimony to events and conditions; others are modern studies of mediæval life. A book which teachers will find valuable in directing and encouraging work outside the classroom.

EDUCATION

Moral Education, by Edward Howard Griggs. pp. 352. B. W. Huebsch, New York. \$2.00 net. Mr. Griggs has chosen a great theme and covers it in brief and suggestive chapters. The charm of his handling comes from wide and fully digested reading, and a keen sense of the order and relations of thought. He advances from a picture of the child's distinct individuality and the uniqueness of each individual, through the broader principle of race unity to a consideration of moral influence and environment. One of the most suggestive and sensible chapters has to do with the ethical value of mythology and folk-lore. The distinctions and discriminations here made are of vital importance, but too often overlooked in practice. The final chapter on the relations of moral to religious education is limited in scope, but practical and helpful in treatment. A useful feature of the book is its elaborate bibliography, each title followed by a brief note of the scope and value of the book catalogued.

In St. Jürgen, by Theodor Storm, edited by J. H. Beckmann. pp. 120. Ginn & Co. A story of a Schleswig village, by a favorite German writer. Has helpful notes and a full vocabulary.

Mozart auf der Reise nach Prag, by Edward Mörike, edited by W. G. Howard. pp. 126. D. C. Heath & Co.

A romance of music—the author's best short story. Annotated for students.

Nature Teaching, by Francis Watts and William G. Freeman. pp. 193. E. P. Dutton & Co. \$1.00 net.

A text-book of structural botany for schools. First prepared for the British West Indies, it has been revised to suit more temperate climates. Not technical but practical.

The Kindergarten Building Gifts, by Elizabeth Harrison. pp. 226. Sigma Pub. Co., Chicago.

An account of the uses to be made by kindergartners of the Building Gifts, written by instructors in the Chicago Kindergarten College, and of special interest to teachers.

Alice's Adventures in Wonderland, by Lewis Carroll, edited for school use by Charles A. Murry. pp. 175. Macmillan Co. 25 cents. School must be a pleasant place when Alice is introduced as a text book. Yet for our own part, in spite of the charm of the story and of Tenniel's illustrations, we regret its introduction for school use. It belongs, in its own kind, to the highest field of literature, and should on no account be made a part of the drill of school. But we can recommend the edition, with its good print and compact form, to the possession of all lovers of good literature.

Seven Lamps for the Teachers' Way, by Frank A. Hill, Litt. D. pp. 35. Ginn & Co. Dr. Hill's place in the educational history of Massachusetts is secure. This address on the principles of successful teaching was one of the last which he prepared. It has been widely used, and well rewards careful reading.

Storm's Geschichten aus der Tonne, edited by Frank Vogel. pp. 156. D. C. Heath & Co. 40 cents.

Kindergarten Activities, by Katharine Beebe pp. 133. Saalfield Pub. Co., Akron, O. \$1.00. An account of work supplementary to the ordinary kindergarten course, suggesting openings and opportunities for teachers.

La Vida es Sueño, by D. P. Calderon de la Barca, with notes by W. W. Comfort, Ph. D. pp. 180. Am. Book Co.

A carefully edited and annotated edition of a classic Spanish play intended for somewhat advanced pupils.

Essay on Addison, by Thomas Babington Macaulay. pp. 184. Am. Book Co.

One of the Gateway Series edited with reference to the needs of students preparing for matriculation in our American colleges.

A Brief German Course, by C. F. Kayser, Ph. D. and F. Monteser, Ph. D. pp. 363. Am. Book Co.

MISCELLANEOUS

On the Study of Words, by Richard Chenevix Trench, D. D. edited by A. Smythe Palmer, D. D. pp. 258. E. P. Dutton & Co. 75 cents net.

A new and carefully revised edition of Archbishop Trench's influential and enjoyable essay, in good form, with a full index of words.

A Peculiar People, by Aylmer Maude. pp. 338. Funk & Wagnalls. \$1.50 net.

Mr. Maude, under the influence of Tolstoy, once believed the Doukhobors to be "morally far above ordinary humanity" and that they were "persecuted because of their goodness." He persuaded the Canadian Government to make favorable arrangements to give them homes and superintended the migration. Then came the disillusioning. The Doukhobors were after all very human and very troublesome. This book is half an apology and wholly an effort to relate what Mr. Maude found to be facts. It is the best account in English of this strange people, a social study of considerable value and interest.

The Commonwealth of Man, by Robert Afton Holland, S. T. D. pp. 194. G. P. Putnam's Sons. \$1.25 net.

A course of lectures, highly rhetorical and hysterical, defending the present social order. They were inspired by a reading of Markham's *The Man with the Hoe*, in which the lecturer "could not discover one true idea in all its Sierra-like sweep of sound." There is some good criticism of communism, but not a sentence which discloses any human sympathy for poverty or suffering. One lecture is a eulogy of war, "in which alone," the author says, "the nation stands at its full height and reveals its full stature."

Art in Theory, by George Lansing Raymond, L. H. D. pp. 286. G. P. Putnam's Sons. \$1.75. *Poetry as a Representative Art*, by George Lansing Raymond, L. H. D. pp. 356. G. P. Putnam's Sons. \$1.75.

New and revised editions of works which have had a wide circulation and success in the field of comparative aesthetics. Professor Raymond's work deals with the general relations of these two forms of art.

True to a vision, steadfast to a dream.—
Stephen Phillips.



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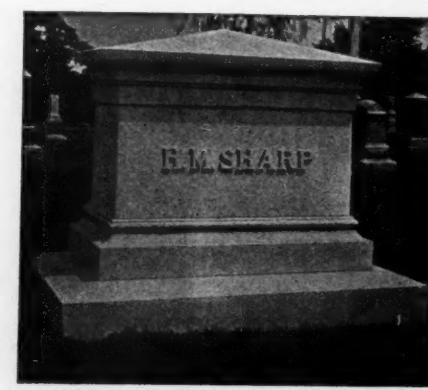
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In and Around Chicago

(*The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.*)

Visit of the Home Secretary

Dr. C. H. Patton, home secretary of the American Board, is receiving a hearty welcome in the West, both for his own sake and as the representative of foreign missions. Sunday he spoke in two churches near Chicago, the First of Evanston and the First of Oak Park. Rev. J. K. Browne of Harpoot, Turkey, also spoke twice, once in the University Church and once in the North Shore Church. Monday morning they addressed the ministers at their regular meeting. Mr. Browne dwelt upon the indirect influence of missions. Dr. Patton spoke as one thoroughly familiar with conditions in Chicago and deeply interested in all its work. The manly and earnest way in which he presented the needs and opportunities of the Board rendered his appeal unusually impressive. Monday afternoon there was a session of the co-operating committee, and in the evening a gathering of about one hundred ministers and laymen at First Church for lunch and consultation concerning the interests of the Board and the means for increasing gifts from this vicinity. The meeting seemed to reach high-water mark. Wednesday was a rally day in Beloit for foreign missions. The welcome at the banquet Friday night in Minneapolis was as hearty and enthusiastic as that in Chicago. Secretary Hitchcock and Mr. Browne are now to make a campaign in Wisconsin, and during the year campaigns will be made in all the states of the Interior. Dr. Patton goes to his old church in Duluth from Minneapolis, and then on to the Western coast. The business men's committee on benevolence is active continually and with good results. The churches are quite as willing as the ministers to have the needs of our regular benevolent societies presented.

Prayer Meeting Exchanges

A group of twelve South Side churches have arranged a system of prayer meeting exchanges for three months, beginning with March. The time for each church and pastor is fixed and tabulated, and it is expected that without any further notice the pastor and his committee composed of three laymen from his church will make the visitations as appointed. It is too soon to report anything as to the success of the movement, but it promises well.

Trouble in Zion

Deacon Barnard, in authority next to Dowie himself and chief financial man in Zion, for some reason not made known to the public, has resigned his position in connection with the bank and withdrawn from the city altogether. He declares that he has not lost his faith in the religion of Zion, only in the financial management. Within a few months, three or four other prominent men have left the city, and although Dowie says their withdrawal is of no significance other than as an indication of unfaithfulness, it looks as if the financial difficulties of Zion were rather severe. Rumor asserts that an additional mortgage of \$100,000 has been placed on a portion of the property and that the only source of income is in the earnings of the lace works and the gifts of the faithful. Dr. Dowie is now in Mexico selecting a site for a second Zion as a kind of winter resort for his Northern followers and a foothold for propagation of his doctrine in that country. So serious have been the troubles at home that the son, A. Gladstone Dowie, has come from the South with an assuring message from his father. Whatever may be the conditions in Zion itself, the influence which Dowie is exerting in Chicago is less than in some previous years, although so far as known he has thus far met promptly all his financial obligations.

A Good Year for the Sunday School Society

The total receipts for the Western district, which includes Ohio, Indiana and Illinois, amount to \$10,388, an increase over last year. Illinois gives \$6,624 of this sum. Twenty-three Sunday schools were organized in the district, seventeen of them new. At Speer in the southern part of the state, a home class was organized about two years ago, when there were only two families in the place. There are now thirty, with more in the surrounding country. The school has met in a private house, the post office, a blacksmith shop and a hardware store, and the people are now having regular worship in the town hall. The church at Maywood, near Chicago, has had a rapid growth. It grew out of a Sunday school started by Dr. McMillen, and a few months ago was organized with 52 members, 44 of whom came on confession of faith. They are nearly all heads of families. The church now has a membership of 60 and is supporting its own pastor. It will soon have a house of its own.

An interesting work has just been started at Zeigler, a mining town founded about two years ago by Mr. Joseph Leiter, now under the control of a United States marshal on account of a strike growing out of the employment of non-union men. The approach to the town is guarded by half a dozen block-houses, furnished with guns, so that no one can enter it unless under guard. The population of the place is between 800 and 900, a goodly proportion Americans. The houses are well built, well arranged and comfortable. The hospital is well equipped. The marshal is a member of the First Church, Springfield, and gave a cordial welcome to the field secretary at his visit, Feb. 12. A large room had been specially finished for the Sunday school and public services, at which more than one hundred persons were present. It is expected that the school, when fully established, will number between 125 and 150 pupils. The marshal is its first superintendent. A church organization will soon follow.

Although peace is maintained by military authorities, those who have visited Zeigler bear witness to the excellent provisions made for

the miners' health and comfort. There has been no disagreement over wages, only over the open or the closed mine.

Chicago Sunday School Association

The annual meeting of the Chicago Sunday School Association held March 10 with the Covenant Church, Rev. E. E. Shoemaker, pastor, was of unusual interest. The subject discussed, How to Help Young People, and the discussion was opened by three ten-minute addresses by Rev. W. B. Thorp of the South Church, Mr. Robert H. Watson, superintendent of the La Grange Sunday School, and Miss Lucy L. Wilson, teacher in the McKinley High School and of a young people's class in the Union Park Sunday School. Mr. Thorp spoke helpfully of the pastor's place and duties, Mr. Watson of the superintendent's and Miss Wilson of the teacher's. A reading by Miss Grace Clark of Hinsdale gave variety to the program.

Chicago, March 11.

FRANKLIN.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO
FRONTIER WORKERS

Miss E. G. King, Providence, R. I.	\$4.00
Rev. Reuben Thomas, Brookline	2.00
In memory H. F. G., Millbury	2.00
Mrs. M. R. Wilcox, Springfield	2.00
A Memorial Gift, Worcester	2.00
From a Friend, Derry, N. H.	2.00
N. Y. State W. H. M. Soc.	2.00
Rev. E. Fairley, Brooklyn, N. Y.	2.00
L. O. Emerson, Hyde Park	2.00
C. F. Merriam, Worcester	2.00
Edward Sterling, Bridgeport, Ct.	2.00

A FAR-REACHING INFLUENCE

I would be pleased if you send me *The Congregationalist*. It has been a great help to me and it also has been the cause that we have three weekly meetings, which have resulted in doing great good and also two conversions. The reports in *The Congregationalist* led me to hold these meetings, the first ones in this church since 1897. You see the paper has been doing something for this home missionary field, and the money has not been spent in vain.

Feb. 16.

Neb.

Remember the everlasting difference between making a living and making a life.—
Gov. W. E. Russell.

BENSDORP'S ROYAL DUTCH COCOA



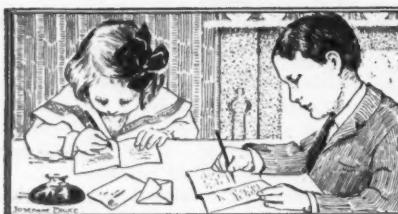
Don't forget,
you save

1/2

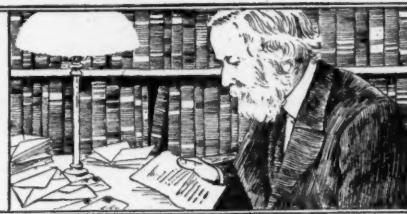
because of its
double strength.

The Cocoa with the Yellow Wrapper,
THAT'S BENSDORP'S.

ALL GROCERS.



THE CONVERSATION CORNER



Julius Caesar's Christmas

HOW could Julius Caesar have a Christmas? I know you will say at once, for he came and saw and conquered long before the birth of Christ. Yes, for he died on "the ides of March," that was the fifteenth of March—the very day this paper goes to press!—44 B. C. The mystery will be explained when you read these letters from a lady in Panama, who, I will venture to "guess," was once a Corner reader in Massachusetts, and has carried her interest in our page to Central America, where no doubt her husband is an engineer on the Isthmian Canal—perhaps the one in charge of the "problems of sanitation" mentioned in United States Minister Barrett's interesting article in the February *Review of Reviews* which I happened to read this very morning. In any case we thank her heartily for giving us a little glimpse of life in that strange region.

Dear Mr. Martin: I thought your Cornerers might be interested in this story about Julius Caesar. It is perfectly true. Julius Caesar is the little darkey boy who runs errands for the cook and makes himself generally useful in our home.

This is what I said to the little Negro with kinky wool and a big smile just before Christmas: Julius Caesar, does Santa Claus ever come as far South as Panama? "Yes, mum. He comes here and leaves presents for the children, mum." But what is Christmas, Julius? Why do we celebrate it? "Because Jesus Christ was born in Bethlehem of Judea, mum, and on that day Santa Claus comes to Panama, mum." But, Julius, there are no chimneys or windows to the houses here, and when the doors are closed nights, I don't see how he gets in. "Through the door, mum," and he went to the great double door that opens onto the overhanging balcony and showed me how the jolly old saint pushes back the shutters and crawls through a half inch of space.

I have always been told—I said—that Santa Claus is very stout indeed; at least, he is in the Sta'es. Is your Santa Claus thin? "No, mum, but he squeezes through, mum." How does he look, Julius? "Big and fat, mum. He wears a long, fur coat that covers him all up." It is so very hot here in Panama, he must have to throw his coat aside, and his sleigh must scrape dreadfully on the bare ground. How tired his poor reindeer must get! "O, but he walks, mum," Julius Caesar said eagerly, "Yes, mum, he walks. He has a big bag on his back full of toys for the children, but he doesn't know about me, mum." This last was said very sorrowfully. "Every night before Christmas I hang up my stocking on the latch of the door, so that he can find it, and he never left me a thing yet, mum." It was dark, but I could see his lips quiver.

What would you like old Santa Claus to bring you, Julius? What do you want more than anything else in the world? "A pair of skates, mum." Now at the old Spanish fort, overlooking the Pacific Ocean is a broad, smooth cement walk, where all the boys in Panama who own skates gather. Julius Caesar had often watched them with envious eyes. I think I will try and see Santa Claus myself—I said thoughtfully—I am sure it is all a mistake that he has never been to see you. I know he will feel so badly when I tell him about you. Nine years old, and no visit from Santa Claus—how dreadful!

Christmas morning, a small Negro with kinky wool rushed into the house. In his hand he grasped a kite and a bag of candy; in the other a pair of roller skates. Christmas had come to Julius Caesar at last!

Ancon, Canal Zone. GRACE B. D.

Cornerers will remember that Ancon is the post-office name for the city of

terrier, he is leaning on the high sea-wall next the sentry-house; you can see the Bay of Panama in the background. Danny is, I believe, the only American dog on the Commission. The other picture shows Julius Caesar skating on the cement floor of the fort with his new Christmas skates. I have always been extremely interested in the Corner, and find myself turning to it before reading anything else.

G. B. D.

Is not that nice, Cornerers, to think that your letters about cats and rats, birds and books, sheep and sleds are read away off there in the tropical city, looking out on the Pacific?

MORE PANAMANIAN CHILDREN

It is singular that since the last Corner I met some little children whose father is also an engineer on the Isthmian Canal—you know that many New England men have gone there—and they showed me a letter their father had written them, telling them what he had done with little toys they had sent at Christmas time for any native children he might see. He was up in the highland region—I suppose, though I am not sure—at the famous Culebra Cut, or perhaps near the Gamboa Dam or the Alhajuela Dam on the Chagres River about which you read in the papers. I copied what he said about the gifts:

I almost forgot to tell you about the toys. I saw two little Columbians from Gaboa, about six and eight years old. I gave the fine jumping jack to the little fellow, and they were tickled almost to death with it, then the harmonica to the oldest. They looked them over some time, and at each other's, but when they started off I noticed that the big boy had the jumping jack and the little boy the harmonica. I called them back and asked the little fellow which he liked best, and he said the jumping jack, and I told him that was his, although I presume the big boy soon had it again.

Then a little black—very black—Negro girl, about six years old, did an errand for me one day, and I gave her the doll. She had a very ragged dress on, but she was so delighted with the doll she did not know what to do! The rubber ball I gave to a little Colombian girl about nine years old, and the brownie jumping jack to another little girl whose mother was a Colombian and her father a Chinaman. She was very much pleased, but too bashful to say anything.

So some good is done by the Americans in Panama before the great Canal is really begun! And now as our sultry winter is—we hope—soon to pass off, far to the North and call his ruffian blasts, I wish the boys and girls would tell us how they have enjoyed it, especially the snowdrifts, the sliding, the skating, the skiing, or any other winter sports, outdoor or indoor, also the lowest temperature they have had. But let them tell this *very soon!*

[There, Mr. Martin has a lot more of "copy," evidently not knowing of our new pictorial heading—I wonder what he will think of that!—D. F.]

Mr. Martin



Panama in the "Canal Zone." Cristobal is the "Zone" name of the office at Colon, the city on the Atlantic side of the isthmus—the port where the New York steamers go. I was so much interested in this small boy with a great name that I asked Mrs. D. if she could



not get his photograph for you, and in due time it came.

I send you two little snapshots of Julius Caesar. We had to wait to get films for our camera, and at last when I was ready to take the pictures Julius Caesar could not be found. I told him not to leave the house, but I think he was frightened by the camera, because we found he had been hiding on the beach. I explained it to him, and he came around all right. Both pictures are taken on the old Spanish fortifications here in the city. In the one where he is holding Danny, the fox-

The Schoolmaster*

By Zephine Humphrey

XVIII.

The school commissioners held their meeting in the town hall. It was bitterly cold in the great upper room, with its rows of empty benches and its shivering stage, still set with the scenery of the last "school dramatics," but the occasion was important, and the place must correspond. Joel Barnes, the first commissioner to arrive, built with numb fingers, a roaring fire in the stove, and sat down by it to wait.

"Gad!" he thought, surveying the canvas city street, climbing the sky in strange perspective above him, "I don't care about warmin' you, too. Suppose you come down and act as a screen."

Which service, in fact, the street promptly performed, being folded and transported by the commissioner, who then again sat down, a four story house above him, and a band of bright blue sky.

The hour appointed for the meeting was three. But nothing ever began on time in Lincoln; that was a matter of course. For one thing, no two clocks in the village kept pace; for another thing, more important, promptness was not a habit. Mr. Joel Barnes had leisure amply to consider himself, and his surroundings, and the impending business of the afternoon, and all the affairs of life, while he warmed himself by the fire, in the shelter of the street. Then the door opened, and a second commissioner came in.

"Whew!"

Mr. Henry Slocum stamped the snow vigorously from his feet and pulled off his woolen cap with a jerk which left his scanty gray hair standing straight on end. He was a short, stout man, with a ruddy, cheerful face, and a manner which suddenly woke the room into attentiveness.

"Greenland's icy mountains out of doors today, ain't it just?" he said, coming forward. "Golly! Ha-ha-ha! That's a fine scheme there. Only I'd like to see what'd happen if the Ladies' Relief Corps knew. Wouldn't things go flyin'!"

He unwound the muffler which was the garment ubiquitous of Lincoln during the winter, and sat down cozily under a bright red chimney.

"Ha-ha-ha!" he laughed appreciatively again.

Joel Barnes was not given to a demonstrative form of mirth; but, seeing his daring innovation thus approved, a twinkle came into his eye, and he chuckled temperately. The thought of the consternation of the Ladies' Relief Corps was certainly pleasing. He hitched his chair a little nearer the stove, and rubbed his hands together.

"About that horse o' mine," he began, remembering a bit of personal business which he and Henry Slocum had had on hand any time these last six months. And the two heads were straightway together, and the four hands gesticulating, sturdy forefinger of right hand indenting the palm of left.

This friendly confabulation, however, was not of long duration. The door opened for the third time, and the last commissioner entered. The occasion at once became formal and grave. The two men by the stove started apart like boys detected in truancy, and the lines of their faces grew serious. The question of the horse was once more, for the fifth time, deferred.

In truth, the presence of Mr. Jeremiah Strong was not such as lightly to inspire familiarity of any kind, either with himself, or, among his companions, with each other. Tall and gaunt and sallow, he had an air of weighing always the full import of the mo-

ment, and suspiciously demanding of it its criminal intentions. For that it must be criminal in some design or other—the more obscure the more probable—Mr. Strong was prepared to maintain with all his eloquence. It was indeed marvelous to learn how, from his youth up, the world had deceived this man. There was no present, no impending act of doubtful significance in all the community which could not at once be proved to be treacherous by reference to a similar instance in the past of Mr. Strong. "What interest did he have?" he always asked first, when called upon to judge. Then, "Humph! There's human-nater there." Human nature stood to Mr. Strong, not for something a little lower than the angels, but for something hastening to level itself quite in the opposite direction. He was always very unhappy; that was natural enough, with the world deceiving him, pitting itself against him right and left. Unfortunate, suffering man, maltreated from start to finish! And the worst of it was that there seemed no hope for him; for, when others did not deceive him, he, expecting them to do so, deceived himself.

Lincoln looked upon Mr. Strong with reserve and no great affection, but with a certain respectful consideration nevertheless. His fellow-townsmen put him on committees as a sort of safeguard. If there was evil-dealing he would be sure to find it out.

Entering the assembly-room now, he came forward to the stove, releasing himself from his wrappings as he did so; and, pushing aside an end of the city street, unheeding, he turned a chair and sat down.

"The meeting will come to order," he said, rapping with the poker.

No one of the commissioners had authority over the others as president, and the meeting was already very sufficiently in order; but Jeremiah Strong, by reason of his experience and misfortune, always assumed pre-eminence.

"I don't think we're goin' to have to stay here very long," he went on, taking the floor. "That Bruce fellow's got to go. Will somebody move that he be discharged?"

Henry Slocum and Joel Barnes glanced at each other sideways. They had already established a very good state of feeling through the medium of Joel's horse, and it did not take long for the mutual intelligence to pass through the channel thus opened that concerted resistance was in order to begin with.

"Well, I don't know," drawled Joel slowly. "You see we ain't got no proof."

"Proof!" Jeremiah's tone was expressive. "Ain't it certain the fellow's a fool, and the woman good for nothin'? Proof! Don't we know human-nater?"

Henry Slocum passed his hand thoughtfully over his head. The motion subdued his rampant hairs, and gave him a somewhat more settled expression. It also seemed to co-ordinate his ideas.

"It's a pretty serious charge," he said. "I ain't for givin' my consent on no uncertainties."

"Well, my land o' massy!" Jeremiah was in a state of disgust. "If I ain't astonished! Why, here's all the town ben talkin' behind its hand, an' hintin', an' surmisin', an' shakin' its head, an' sayin' how disgraceful it was, an' now, when it comes to action, you men take the back track! What's the matter with you?"

Joel Barnes changed the end of reflection into the other cheek. His eyes narrowed critically at the stove leg.

"Folks do a lot o' talkin' behind their hands," he remarked in his slow, easy voice, "that they know all the time they wouldn't want to stand to if it came to downright statement. It's mebbe habit; it's mebbe bein'

bored; it's mebbe"—his eyes narrowed still further—"human-nater."

"You mean to say, then," said Jeremiah, "that it ain't ben none of it true?"

"O!" Joel raised his eyebrows, and pursed his lips. "No, I ain't for bein' so extreme as that. Mebbe it is true, mebbe it isn't; I don't rightly know."

"Well, look here now, you men."

Jeremiah, after gazing at Joel a minute in an increasing disgust, seemed to change his mind about something; for a tolerant look came into his face, and his voice grew condescending.

"I've probably had more experience in the world than either of you two. At any rate, I must say I think I understand human-nater better. I remember now, eight or nine years ago there was a Parker fellow"—

And, with a fine air of impartiality, he proceeded to relate the details of an ancient scandal which might have been long since covered with the charitable dust of time if only the Jeremiahs had kept away with their brooms and dustpans. The other two commissioners listened, not unwillingly. They knew the story already by heart, and believed not a word of it; but alas for the spread of a germ!

When the story was finished Joel turned his head to the other side and surveyed the other stove leg.

"Bruce ain't Parker, of course," he said judicially. "But he is uncommon foolish."

"Foolish? Land! I should think he was!" Jeremiah's tone was cutting. "All this fancy business of—what do you call 'em?—round tables and knights and such. What've they got to do with us? We're plain folks, an' our children have got to be plain folks after us. Square tables is good enough, I say." And he laughed at his witticism.

But Henry Slocum passed his hand over his head again, unfailing signal of coming speech on his part.

"I don't know now," he began.

Jeremiah faced round upon him irritably, but Henry continued with a mild persistency.

"We cert'nly are plain folks, but I don't know as that's any reason why we should keep on bein' so. I don't see but what we've got as good a right as anybody to fancy fixin'. Mebbe they ain't just fancy, neither. Mebbe there's sense in 'em. I like real well the way my boy turns in an' helps his mother, an' holds the door open for her. Never used to do that afore. I guess we didn't either of us rightly know how to learn him. I must say I've thought myself sometimes, now an' then, just in the course of livin'"—he paused a moment as if hunting for words—"that there might be something else in the world besides workin' an' eatin' an' sleepin' an' bein' on committees, that I mighty wished there was. If my boy's a goin' to have it, I'm awful glad."

"It!" scoffed Jeremiah. "What?"

Henry Slocum looked up with a troubled but yet unabashed expression in his mild blue eyes.

"That's just what I'm regrettin' not bein' able to tell you," he answered.

"Here now, here now!"

Joel put up his large hand and waved it slowly to interrupt the outburst of scorn on the part of Jeremiah.

"Don't go to displayin' your ignorance by sayin' there ain't no such thing. There is. You get it yourself when you go to church, only you don't know the difference. But I don't see after all"—he glanced inquiringly at Henry—"what that club business comes to. They don't do anythin', do they? Sit and tell stories, that's all?"

Henry shook his head.

"Can't say," he answered. "But I guess they could do somethin' if they got a chance."

18 March 1905

"Humph! Well!"

Joel relapsed into his indifferent contemplation of the stove leg.

"Now you see here," said Jeremiah, resuming the reins of government, "this meetin' seems to be goin' like all the rest of our meetin's, talkin' round an' round, an' never comin' to nothin'. And when we don't even know what 'tis we're talkin' about, I say we're pretty bad off. It don't make a mite o' difference whether he likes his tables round or square, that fellow Bruce; his conduct with Phoebe Bridges is enough to send him flyin'. That's the point of our meetin'. I say he's got to go."

Thus limited to a special, concrete phase of the subject by their self-appointed leader, the three commissioners drew their chairs yet a little closer and talked more earnestly.

The city street looked on. Doubtless, being a city street, it was well aware of the troublous ways of human life, and use bred the fine indifference with which it stood at gaze. But yet it is to be questioned how much a city street can teach a country lane.

No one heard the furtive step mounting the town hall stairs. No one heard the door open and as softly close again, admitting through the slightest crack the figure of a woman. Only the non-committal chimney-pots observed her presence in the room, and they, with the native reserve of their class, held their peace. It was entirely owing to her own precautions that the woman stood thus unnoticed, yet she seemed suddenly, having gained her end of secrecy, to suffer disappointment. She glanced imperiously at the ignoring backs of the three men, and drew herself up slightly. Then her shoulders drooped again into the attitude, half desperate, wholly hurried and full of purpose, in which she had entered the room. There was a small square mirror hanging by the door, necessary adjunct of the Ladies' Relief Corps meetings. Into that she cast an instinctive look, then at once came forward. The first sound of footsteps on the echoing wooden floor brought the three commissioners face about in an instant. They sat, each with an elbow on the back of his chair, and a hand grasping the side, and stared at the newcomer.

In truth they had cause to stare. It was as if the very intensity of their thought and speech had invoked before them in bodily form the subject of their discussion. Such aptness of circumstance is always non-plussing. Then, too, Phoebe Bridges' appearance was as strange and contradictory as had been her manner of entering the room. The look on her face was earnest, intense, almost tragic. It was that which stamped her general effect and made it so impressive; for the turn of an eye and the set of a mouth count for more, after all, than the display of attire. Yet attire has its place; and in the sum total of Phoebe Bridges' appearance today, such place was by no means meager. Ribbons and trinkets bedecked her gown; a frayed hem, drawn aside, displayed a pair of high-heeled slippers; and on her masses of fair hair rested a white chip hat gayly trimmed with pink roses. Viewed on the surface, cursorily, here was a flippant creature, flaunting her summer vanity in the face of winter snows, because, forsooth, it was the vainest thing she had. Noticed a little closer—the droop of the shoulders, the contraction of the forehead, the bitter gravity of the eyes and lips—here was a woman nerving herself for some purpose firmly held, some crisis of her life. The contrast was startling.

"Well, what do you want?"

It was the voice of Jeremiah Strong that broke the silence. He spoke harshly, with little sign of courtesy; and none of the three men rose to his feet. They all only stared a little harder.

Mrs. Bridges came forward easily, and held out her small hands to the grateful warmth of the stove. There had been in her bearing,

heretofore, up to the point of her finally declared reception, a slight shade of uncertainty, as if her action wavered between the counter influences of attire and state of mind; but the commissioners' attitude worked subtle decision in her. She laughed slightly (it was not a pleasant laugh), and put up her hand to rearrange her hair.

"I've come to tell you what fools you are," she said.

[To be continued.]

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for March 19-25)

The Characters of Love. 1 Cor. 13: 1-13;
1 John 4: 7-21

The higher love. The essential quality. The Godlike quality. Why does love endure?

The peril of this topic is dissipation of energy. It is so large, so broad and high and deep, that we may lose our opportunity in mere unhelpful generalities. We need to concentrate attention, therefore, on the practical aspects of this love which is the essential nature of God and the higher aim of all his children. How does Christlike love act in the common life? What is the difference between the loving and the unloving? between our noblest and our weakest moods? between the higher and the lower affection as we see them manifested about us? between the life of love as Christ lived it and the highest point to which we have yet attained?

This wonderful charity chapter is a challenge both to the loving and the unloving—to the former to come up higher to a new ideal of love, to the latter to observe what true love really means. He who has a low ideal of love has an unworthy practice of life. He who does not love at all is in the true sense dead. For love is the essential life of God, his character and joy and to be like him is to love as he loves and to live by his life. When Christ in his parable pictures the separation of the judgment for us, it is the unloving who are divided out and put upon the left hand of the judge. The same essential separation already exists among us. In rejecting love we are rejecting life. In denying the one permanent quality we are refusing the eternal life which Christ provides.

The underlying character of this true Christian love is strength. If any one imagines that Paul's ideal of love can be fulfilled by a weakness, let him try it for a day. To suffer long and yet be kind; to suppress envy and vanity completely; to control not merely the tongue, but the thoughts behind the tongue: to rejoice in the highest things and to attain a jubilant optimism founded on faith and service—it this be not a task for strength, where shall we find one upon earth? The sentimental folly which is so common among weaklings is a whole world away from the strength of Christlike love.

Love is the enduring quality because it has its being in the realm of personal relations. Everything else passes away. But our relation to our Heavenly Father and to our brother, Jesus Christ, and to those whom God has given us in loving human relations survives and continues. Nowhere else do we deal with permanent realities, but here we are dwelling in the eternities where God himself resides. As love is his nature, so love is the essential atmosphere of the world in which he and his children must continue to reside. And all our common affections, used upon the high level of Christ's thought are really the eternal things of life.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 26—April 2. Christian Endeavor Comradeship: with other churches, at home, and with distant lands. Acts 17: 24-28; John 17: 20, 21.

The best way to secure a sense of the scope and worth of the Christian Endeavor fellowship would be to go round the world with Dr. Francis E. Clark, get a share of the hearty handshakes accorded him in every clime and hear the greetings that ring out in all sorts of languages. The next best way is to read the books which embody Dr. Clark's account of his tours and in particular the fresh and comprehensive summary of world-wide endeavor found in the Souvenir Almanac just sent out from Boston by the World's Christian Endeavor Union.

From a typographical and pictorial point of view it is an attractive pamphlet. We see an assembly of India Christian Endeavorers with their white turbans and flowing gowns, their banners and badges; a handsome dark-eyed Palestine Endeavorer; three-score dusky faces representing the movement in West Africa, their features and garb proclaiming the fact that they not long ago emerged from barbarism; an attractive group in Geneva, Switzerland against a background of its lovely mountains and giving evidence that the appeal of Endeavor is not to the less cultivated classes only; fifteen Italians at Turin, Italy, alert and sturdy; the smallest society in Germany, but every boy of the four in the group looking as if he meant business; thirty lads connected with the Court-Mission choir at Königsberg, Germany, with their cape overcoats and military hats; a group of Hungarians; another of Hawaiians; another of Spaniards; another of the middies on the United States cruiser, Chicago, who stand by the flag of Christ as well as that of their own country. And so on through the book, every page of which is delightful reading. In all the world are 64,913 societies.

Behind the pictures and discernible as one reads the text of the Souvenir are multitudes of earnest, consecrated Christian lives in all parts of the world, scattered over six continents and many islands, who have found in the Christian Endeavor idea a stimulus to better personal living, to larger Christian fellowship and to more aggressive work in behalf of outsiders. Parades and conventions are only incidents, for the young people enlisted are taught to make their religion a practical force by such competent pastors and missionaries as Rev. Henry Merle D'Aubigne of France, Dr. Hume of India, Dr. Clark of Bohemia, Mr. Gulick of Spain, as well as secretaries who give their whole time to the work, Mr. Halliwell in India, Mr. Hinman in China, Rev. Horace Dutton, traveling now among the countries of northern Europe.

But we must not sentimentalize too much over this fellowship. Let us ask what it means to us practically. Is the feeling in your society as friendly as it could be toward other societies of the community? And even if the feeling exists, does it find practical expression often enough? If a strange young person comes to town, do you take pains to find out if he is an Endeavorer, or, if you pay a visit elsewhere, do you hunt up an Endeavor Society and show your colors at its meetings?

Fellowship is always in the interests of better work for Christ. Mr. Dawson in his final meeting in Boston, when he saw three thousand persons standing and consecrating themselves to Christ, said, "There is power enough here to influence the country." Millions of Endeavorers loving one another ought to be a mighty, practical force.

Calls
Ordinations
Installations
Resignations
Dismissions
Personals

Church and Ministerial Record

(Brief items suitable for these columns are solicited from pastors, church clerks and others. Names should be signed, but not for publication)

Organizations
Dedications
Anniversaries
Spiritual Activity
Material Gain
Ways of Working

Calls

BAILEY, ARTHUR W., Geddes Ch., Syracuse, N. Y., to First Ch., Keene, N. H.
COOK, ARTHUR W., Park Falls, Butternut and Fifield, Wis., to Pine River and adjacent fields.
COPPING, BERNARD, Scotland Ch., Bridgewater, Mass., to Stratham, N. H. Accepts, beginning April 2.
DIBBLE, WM. L., Vermillion, S. D., to Ft. Atkinson, Wis. Accepts.
FULLER, JONATHAN K., Windsor, Vt., accepts call to Johnson, beginning April 1.
GILPATRICK, HOWARD, Hope, N. D., to Hillsboro, Ore. Accepts.
HAGAR, CHAS. S., Hyde Park, Vt., accepts call to First Ch., Albany, N. Y., to begin by May 1.
HAGEMAN, JAS. C., Oxford, Mich., to Portland. Accepts.
HUBBARD, R. SPENCER, to Wilton, N. H., to become regular pastor. Accepts.
JONES, CARL S., Chelsea, Mich., to Webster Groves, Mo.
MCCLELLAND, T. CALVIN, United Ch., Newport, R. I., to Memorial Presbyterian Ch., Brooklyn, N. Y. Accepts.
MCCONNELL, JAS. E., Northfield, Minn., to Union Ch., Providence, R. I.
RICHARDSON, DAVID A., Hayward, Wis., to Fourth Ch., Oak Park, Ill., and to Wyandot. Declines both calls.
SHAW, W. A., Milwaukee, Wis., to Trinity Ch., Indianapolis, Ind. Accepts, and is at work.
SMITH, EDWIN B., Topeka Y. M. C. A., to Overbrook, Kan. Accepts.
SPRAGUE, F. P., Thompsonville, Mich., to Albion, Ill. Accepts.
STROUP, CHAS. A., Sylvania, O., to Marysville. Accepts.
WILLIAMS, WM. H., Springfield, Mo., to First Ch., New Cambria. Accepts.
WILTBERGER, LOUIS W., South Shore, S. D., to Paonia, Col. Accepts.

Ordinations and Installations

REID, DAVID C., f. Wood Memorial Ch., Cambridge, Mass., March 8. Sermon, Dr. Alex. McKenzie; other parts, Rev. Messrs. R. B. Grover, G. A. Hood, J. B. Thrall, C. L. Noyes, S. C. Bushnell, C. E. Beals, W. H. Spence, Dr. G. W. Bicknell.

Resignations

BEADENHOFF, THOS. M., Canton Ch., Baltimore, Md., after 14 years' service.
BISSELL, WM. F., Warren, Vt., to take effect May 1.
CAMPBELL, THOS. E., Chicago, Ind.
COPPING, BERNARD, Scotland Ch., Bridgewater, Mass.
DAY, F. J., Sherbrooke, P. Q., after nine years' service, for further study.
DEXTER, GRANVILLE M., Suisun, Cal.
DIBBLE, WM. L., Vermillion, S. D.
GILMOURE, GEO., ass't pastor, Rutland, Vt.
GILPATRICK, HOWARD, Hope, N. D.
HAGEMAN, JAS. C., Oxford, Mich.
MCCLELLAND, T. CALVIN, United Ch., Newport, R. I.
SPRAGUE, F. P., Thompsonville, Mich.
STOWE, WILBUR F., Susquehanna, Pa.
STROUP, CHAS. A., Sylvania, O.
TRACY, ISAAC B., Cumberland, Wis.
WARREN, BERTRAM A., Winnebago, Ill., to take effect May 1.

Dismissions

CLARKE, CLEMENT G., Plainville, Ct., March 7.

Personals

BAKER, W. M., formerly of Weathersfield, Ct., presented with valuable fur coat on resigning Woodstock, Ont. Mrs. Baker received a handsome fur muff.
DANFORTH, JAS. R., having resigned at Westfield, N. J., because of ill health, has been offered the position of pastor *emeritus* at a salary equal to his present compensation during 1905 and \$1,000 per year thereafter. This relation may be dissolved by either party upon six months' notice.
RICHARDS, THOS. C., and his wife, of W. Torrington, Ct., received on their recent birthdays: the former, a gold watch chain and birthday cake with a gratifying inscription from the men; the latter, a generous supply of table linen from the women.
WIGHT, CHAS. A., for several weeks shut in with a broken arm and a sick child, is out and at work again.

American Board Personals

BEARD, WILLARD L., who recently returned to Foochow, China, to work for the educated Chinese under the Y. M. C. A., is a member of the church at Huntington, Ct., and his presence and cheerful assistance were much valued by the church of his youth.

Closing Pastorates

HILLER, CHAS. C. P., during two years' joint pastorate of Westford, Mass., with M. E. ch. in Graniteville, received 26 members to the former church.

IVES, HENRY S.—In his four and one-half years' service at Alstead, N. H., 36 members were added, including four young people received on confession March 5.

Churches Organized and Recognized

MARIETTA, O., Wayne St. Branch of First Ch., rec. 5 March, 20 members. Rev. W. R. Blackmer is pastor.

Bequests and Other Gifts

ANTRIM, N. H., Rev. O. M. Lord. By will of the late James A. Tuttle, a resident, \$500; the town to receive balance of the estate after this and other legacies are paid, which will approximate \$20,000.

SUMMER HILL, N. Y., Rev. J. N. Taft, \$4,000 in trust by generosity of senior deacon, Mr. Henry E. Ranney. The gift is an uplift to a church which has long seen the population gradually diminishing. Hopeful extra meetings now in progress.

Suggestive Features and Methods

BELLOWS FALLS, Vt., Rev. J. T. Stocking, issues an excellent printed form of application for church membership; also a fetching appeal for money to pay the salary of its missionary in India, which drew forth even more than the requisite sum.

BRIDGEPORT, CT., South, Rev. H. H. Tweedy. Religious Study Club meets on week night to consider subjects representing various departments of life from a Christian standpoint. Pastor issues a stimulating folder, entitled The Church at Work, which suggests fifteen opportunities of helpful service, asking each member to check those in which he is ready to engage with an x, "the sign of the willing mind."

CINCINNATI, O., Walnut Hills, Dr. D. M. Pratt. Congregational Day in the church, with special effort to have every member present.

DOLFAX, WN., Rev. J. H. Bainton. Gold badge given to Sunday school pupil who made best report of the sermon on a particular Sunday; her synopsis read to the school.

MICHIGAN CITY, IND., First, Rev. O. L. Kiplinger. A successful social feature this winter has been a series of Church Evenings at Home, given by members in different parts of the city. In this way all members and friends of the church were reached by personal invitations of the hostess. A better acquaintance among the various groups and the organization of at least a part of the social life of the people around the church resulted.

MUSCATINE, Io., First, Rev. J. P. Clyde. With one exception new members received at every communion during present pastorate. Pastor sent copy of *Congregationalist Handbook* with a New Year letter and greeting to each member of congregation. A series of Sunday evening sermons on the Life of Christ, illustrated by the stereopticon, Tissot's pictures being used.

PROCTOR, VT., Union, Rev. G. W. C. Hill. Sunday afternoon vesper services, with attractive orders of worship providing responsive service, prayer, etc., in which the congregation take large part. The Endeavorers hand to each young workman coming to the village a folder invitation to the church, inclosing a card with blank for name, home and local address, work and remarks. This being handed to the pastor brings the man at once into touch with him and with the church. ST. PAUL, MINN., St. Anthony Park, Rev. E. S. Pressey asks on a card, What are the three most common and dangerous sins, and the three most common and encouraging virtues in America today? Answers written on the back of the card and given the pastor were used as subjects for three Sunday morning sermons.

Happenings

HANOVER, N. H.—Church at Dartmouth Coll., Rev. A. W. Vernon, voted to adopt individual cups and use silver instead of glass.

Anniversaries

NEW YORK, N. Y., Bedford Park.—Third of the pastorate of Rev. J. W. Cool. Church presented large sideboard of quartered oak.

SOUTH ROYALSTON, MASS., Rev. W. P. Clancy. Sixty-eighth of church organization, whose building was destroyed by fire last October. Celebrated with historical sketch by Rev. J. A. Bates, poem by Deacon Twichell and address by Rev. F. J. Fairbanks. Church is working to erect on same site a \$5,000 building, toward which \$3,500 is provided for, including \$2,000 insurance.

THOMPSON, CT., Dr. N. I. Jones. 175th of organization. Features of celebration were: letters from former pastors and members; history of choir and reminiscences by a member of it over 70 years; account of the 19 deacons, whose service averaged 25 years.

Material Gain

BELCHERTOWN, MASS., Rev. J. B. Adkins. Last bills on parsonage debt paid and range provided by women.

MARSHALLTOWN, MO., Rev. L. B. Hix, new pastor. \$400 raised on recent Sunday, which more than pays debt.

MONTICELLO, MINN., Rev. W. E. Griffith. Young Men's Club will have basement put under church building, to be fitted up for gymnasium and church parlors.

Waymarks

BOSTON, MASS., Boylston, Rev. H. A. Barker. Assessments last year, 17; on confession 7. Receipts, \$5,295; benevolences, \$523.

Continued on page 370.

Cleveland's Baking Powder

Does the work better
Makes the cake sweeter
Saves labor, time, health

Church and Ministerial Record

(Continued from page 369.)

BURLINGTON, MASS., Rev. W. F. Bacon, has become self-supporting. Ladies' Benevolent Soc. contributed \$70 and Alpha Club \$150 to church support. Meeting house built in 1732 remodeled.

CLARION, Ia., Rev. S. J. Beach, received 11 members, 6 on confession; raised \$1,136 and gave \$134 to benevolence.

GRINNELL, Ia., Dr. E. M. Vittum. Accessions 54, on confession 20. Benevolences, \$13,204, of which \$9,680 were for Iowa Coll.

LINCOLN, NEB., First, Dr. J. E. Tuttle. Members added 103, on confession 44. Amount raised, \$8,469; missionary offerings, \$2,721, over 88% more than in 1903.

Dedications

MAPLEHILL, KAN., New Eliot, Rev. W. S. Crouch. New house of worship in more central locality dedicated, with sermon by Dr. F. L. Hayes of Topeka.

Local Revival Interest

DUNKIRK, IND., Rev. T. L. Dyer. Sixteen accessions already this year resulted from regular meetings. Revival services begin March 19. Rev. Harry Blunt of Indianapolis assisting.

HADLEY, MASS., First, Rev. T. A. Emerson. Twenty members received, 15 on confession. Two pastor's classes formed, studying Christian Teaching and Steps Christward.

NEW MILFORD, CT., First, Rev. F. A. Johnson, received, March 5, 21 members, 16 on confession—a partial result of extra union evangelistic services held since the Week of Prayer, with assistance of Miss May B. Lord, the efficient field worker of the Connecticut Bible Society. For five weeks the churches were crowded nearly every night. Besides many conversions, spiritual life has been quickened, as shown in renewed interest in work and increased attendance on regular services.

ROGERS, ARK., Rev. M. E. Alling. Five churches, the Methodist Episcopal, Methodist Episcopal South, Baptist, Cumberland Presbyterian and Congregational, united in a four weeks' evangelistic meeting which closed March 3. The preaching was by the pastors. The last two weeks an average of 100 people were present every morning, and in the evening the largest church auditorium was filled and scores were unable to get in. Many Christians remained at home to make room for the unconverted. As results of this effort 50 persons have confessed Christ. A large number of these young men, Christians of the various denominations have been drawn closer together, and the moral sentiment of the community has been strengthened.

ST. JOSEPH, MICH., Rev. H. S. Roblee, received,

March 5, 45 members, 39 on confession. Leading business and professional men were included. It was the largest number ever received to this church at one time. The result was largely secured by personal work of members, as but nine of this number signed cards during the recent meetings held by Mr. Sayles. The church was greatly awakened, however, the evangelistic spirit was kept up and the pastor preached for a verdict. Decisions are still being made for Christ.

Evangelistic services also held at Kingscourt, Can., Magnolia, Ia., Leigh and Indianola, Neb.

February Receipts of the A. B. C. F. M.

	1904	1905
Donations, Legacies,	\$40,817.46	\$35,351.94
Total,	\$3,120.09	5,161.20
	\$43,937.55	\$40,513.14
	6 mos. 1904	6 mos. 1905
Donations, Legacies,	\$249,639.85	\$242,635.72
Total,	41,359.84	32,746.85
	\$290,999.69	\$274,382.57

Decrease in donations for six months, \$6,004 13; decrease in legacies, \$8,612 99; total decrease, \$14,617.12.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 20. 10.30 A. M. Subject, Devotional Literature; speaker, Rev. G. T. Smart, D. D., Newton Highlands.

NEW YORK MINISTERS' MEETING, Hotel Chelsea, March 20. Subject, What the Church Can Do for Labor Problems; discussion opened by Rev. John P. Peters, D. D.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29—May 7.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

Neuralgic Pain!
Rheumatic Pain!
Instantly Relieved by
Painkiller (Perry Davis)

SPRING STATE MEETINGS

Corrections or additions should be sent promptly.	
Alabama,	March 24
Louisiana,	April 6-7
New Mexico,	April 14
Indiana,	May 9-11
Iowa,	May 16-17
Massachusetts,	May 16-18
Ohio,	May 23-25
Pennsylvania,	May 23-25
New Hampshire,	Franklin, May 23-25

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CHASE—In Clifton Springs, N. Y., March 1, Rev. Henry L. Chase of Minneapolis, Minn.

OLDS—In Minneapolis, Minn., Rhoda Ann Olds, aged 76 yrs. Interment at Conrad, Io.

THAYER—In Jamaica Plain, March 7, of pneumonia, Frances Greenough Thayer, daughter of the late Joseph H. Thayer.

WINSLOW—In Simsbury, Ct., March 6, Rev. Horace Winslow, aged 90 yrs. He held pastorates at Rockville, New Britain and Willimantic, Ct., and Binghamton, N. Y.

MISS MARY ANN CLARK

Miss Clark, the last of ten children, whose great-grandfather, Thomas Clark was one of the earliest settlers of the town of Waterbury, Ct., and whose father, Ell—married to Rebecca Benedict—was among its most prominent citizens, died at the home of her niece, Mrs. T. L. Snyder, in Montclair, N. J., Feb. 16, 1905, at the age of eighty years and seven months.

Her brothers and sisters, with one exception, had passed considerably beyond the "four score years." Her active life was mostly spent in Waterbury, where for many years she taught a private school, and was highly esteemed for her able, loving and faithful work among the youth.

She had been for seventy-four years connected with the First Congregational Church, and was its oldest member. Active in philanthropic and mission enterprises, she was for a long time president of the Ladies' Benevolent Society, whose gifts brightened many homes in this and other lands. Her dignified yet gracious manner, her measured speech, her devout interest in the kingdom of God and in the social life about her won the admiration and confidence of a wide circle of acquaintances and friends. With remarkable qualities of mind and heart, and with faculties well preserved, she will be missed in the ranks of the church, which are too rare in these strenuous days of the Christian gentlewoman, whose gracious "works" now that she "rests from her labors, do follow her."

Funeral services, at Montclair, were conducted by Rev. Dr. Bradford, and by her nephew, Rev. DeWitt S. Clark of Salem, Mass. The burial was at Montclair.

Rev. C. Silvester Horne has a great work in successful progress—Whitefield Chapel, one of the most useful churches in London. Yet he offered to go into a political contest with Mr. Chamberlain to represent West Birmingham in Parliament. The committee of the Congregational Union would not give their consent, and the plan has been abandoned. Which shows that Independency in England is evolving into a better system of church government.

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

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No substitutes act like them.
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The North Brookfield Case

A council called by Union Congregational Church, North Brookfield, Mass., met at that place, March 10, to advise concerning the change which had been proposed in its denominational relations. The council, of which Rev. A. B. Bassett of Ware was moderator and Rev. J. H. Gaylord, scribe, drew up a result in which the history of the church in its movement toward Episcopacy was briefly outlined and the Christian spirit which had characterized it was cordially commended. The paragraphs expressing the advice of the council were as follows:

We find that latterly this congregation has been familiarized with parts of the liturgy of the Protestant Episcopal Church; and that for years this church and congregation have contained a contingent of Episcopalian. We, therefore, find the desire for a change in its denominational relations is no sudden impulse, nor yet the result of pressure or allurement from officials in the Episcopal Church; but rather the deliberate choice of Union Church.

In view, therefore, of all these facts, we concur in the prayerful and carefully-considered judgment of our brethren and sisters of the Union Church to the effect that the further existence of their organization as a Congregational church is uncalled for.

It remains for us to advise as to the orderly manner of the dissolution of the ties which have heretofore bound this church to our denomination. We call to mind the fact that while we as Congregationalists recognize as a Christian church any body of men and women banded together in loyalty to the word and will of Jesus, the Protestant Episcopal Church does not accord like recognition to any organized body outside the historic episcopate.

It will, therefore, be needful, and we accordingly advise that the Union Church vote to disband its organization, instructing its clerk or a committee to do two things before that vote shall take final effect:

First, to grant letters of dismissal to any of its members, present or absent, who may wish to join churches which will recognize such letters; and, second, to drop from the roll, with explanatory note, the names of others who express their purpose to enter individually, as upon a first confession of Christian faith, into relationship with any Church which does not recognize Congregational letters of dismissal as possessing significance.

As but a third of the total membership of the Union Church, 25 out of 80 members, 30 of whom are non-resident, have expressed their desire to become immediate members of the Episcopal Church, it will be needful that the organic life of the Union Congregational Church continue unimpaired until provision for their further church relations be made for, and accepted by, each present member.

We further suggest that when the organic life of this Congregational church ceases, its records, because of their historic value, be offered for deposit in the denominational archives in the Congregational Library at Boston.

In thus regrettably contemplating the cessation of existence of a sister church with which we have held cordial fellowship after apostolic standards for these many years, we desire to express our sincere and confident hope that there will here be a spiritual continuity of associated life; a continuance of the fraternal relations which have existed between the Union Congregational Church and the churches of this town and vicinity; a genuine and growing efficiency in all service of our common Master; and an unbroken fellowship with all believers in the unity and triumph of the kingdom of God.

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One Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.

Cash in Banks and Trust Companies	\$1,042,689.43
Real Estate	1,593,892.06
United States Bonds	1,980,000.00
State and City Bonds	3,150,980.00
Railroad Bonds	2,184,560.00
Miscellaneous Bonds	285,840.00
Railroad Stocks	7,198,750.00
Gas and Oil	485,600.00
Bank and Trust Co. Stocks	358,560.00
Bonds and Mortgages held 1st lien on Real Estate	81,700.00
Premiums uncollected and in hands of Agents	1,007,079.54
Interest accrued on Bonds and Mortgages	1,708.50
	\$19,417,329.53

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	7,310,566.00
Unpaid Losses	970,171.49
Unpaid Re-Insurance, and other claims	779,409.11
Reserve for Taxes	75,000.00
Net Surplus	7,376,331.93
	\$19,417,329.53

Balances as regards Policy-holders \$10,376,821.23

ELBRIDGE G. SNOW, President.

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From Portland, Ore.

LEGISLATION

The recent twenty-third biennial session of the Oregon legislature was of unusual interest to the temperance people of the state, in fact, to local optionists throughout the country. By the Jaynes Bill, framed in the interest of the Liquor Dealers' Association, an effort was made to amend and eventually invalidate the local option law, adopted at the last election as the first fruits of our initiative and referendum.

After the hardest battle ever fought in Oregon on such an issue, the proposed amendment failed, and, until it can have a reasonably fair trial, the local option law is safe. It is said the liquor people used much money and all their strength in every way, going into the contest with determination to defeat, at whatever cost, the law which they confess puts their business in greatest jeopardy. Their conspicuous anxiety was regarded as conclusive evidence of the effectiveness of the local option law as a temperance measure. Their next move is already anticipated and the vigilant temperance workers are prepared to checkmate it.

It should be said for the legislature that it passed several bills enacting laws in the interest of public morals, which, it is hoped, will be enforced before the gathering of the multitude at the Lewis and Clark Exposition.

RENOVATION

Portland, in anticipation of the Exposition and ambitious to become a first-class city in cleanliness, good government and morals, is earnestly engaged in a general cleaning up. Not the churches alone but the Chamber of Commerce, the city and county officials, various improvement clubs and especially the Y. M. C. A. are engaged in this effort. The City of Roses is beautiful for situation, and will become, unless all signs fail, the joy of a good big part of the earth.

PROSPEROUS CHURCHES

A great achievement in Oregon Congregational life terminated with the burning of the First Church mortgage. This church, always planning large things, has been unable by reason of its large debt to avail itself of opportunities longed for and clearly discerned. Now this obstacle in the way of enlarged service is removed and the church is free "to do business" in proportion to its enterprise and consecration. Dr. E. L. House, the pastor, is compelled to rest for a few weeks, and will visit Southern California. He deserves a longer rest than his energetic and unselfish spirit will permit him to take. During his absence Rev. S. M. Freeland, the able emergency man of the Pacific Coast, will supply.

Two events of interest are the dedication of the new house of worship at Salem, Feb. 26, and of one at Forest Grove a little later. These fine, well-equipped buildings are an honor to our denomination.

WELCOME VISITORS

Rev. H. M. Tenney, Pacific Coast secretary of the American Board, has visited nearly all the Oregon churches in the interest of foreign work. The service he is doing is a wise investment of time and expense.

A visit, which, however, must be entirely too brief, is expected from Dr. Patton in March. He will spend one day in Portland in a general conference of ministers and workers, and part of a day with Pacific University at Forest Grove.

EVANGELISM

A campaign designed to reach all parts of the state will begin in Portland, March 22, under direction of Dr. Wilbur Chapman. An energetic local committee is already at work. All the evangelical churches and the Y. M. C. A. are interested. It is determined that thorough preparation shall be completed by the time Dr. Chapman and his associates arrive.

C. E. C.

What in former days would have been called a "fall from grace" but now by some "a reversion to type" has just been made public concerning Daniel F. Wilberforce, a former missionary of the United Brethren in Africa, who after twenty-five years of service as a Christian, first as a student in this country and later as a missionary in Africa, has relapsed to heathenism, become chief of his native tribe, and contracted plural marriages. Last week his name was formally dropped from the United Brethren rolls.



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From Minnesota

AN EPIDEMIC OF RESIGNATIONS

The happy unity which has existed in the Congregational ministerial life of Minneapolis has been rudely broken by five resignations coming close together. For several years the Ministers' Meeting has proceeded with slight changes and a fellowship delightful and helpful had grown up.

Dr. E. W. Shurtliff, whose resignation we recorded in the fall, made the first break in our ranks. From what we have heard of Rev. Clement G. Clarke of Plainville, Ct., who succeeds Dr. Shurtliff at First Church, we are prepared to give him a cordial welcome to the Northwest. First is known as the University Church, from containing many of the faculty and students of this great institution.

But all our other pulpits on the East Side are vacant. Rev. Maurice B. Morris resigned the pastorate of Bethany Church and was reluctantly dismissed after the church had expressed its great appreciation and desire to retain him. When he came this field was burdened with many debts which made its present miserable and its future uncertain. By strenuous co-operation these debts have been removed and the church is left united and free to do more vigorously than ever the Lord's work. While there have been repairs and decorations on the house of worship, the religious outcome of this pastorate is its most notable feature. Mr. Morris becomes field secretary for Windom Institute at Montevideo, and will devote himself to securing an increased endowment for that growing school.

Rev. J. M. Hulbert of Como Church, who followed in this succession, is to recuperate by a few months of genuine rest on a Wisconsin farm. He has been a leader in our ministerial gatherings, and for this reason as well as his signal success at Como, we bid him a reluctant good-by. We have few such preachers as he in the Northwest.

Rev. W. A. Gerrie, pastor of Open Door Church, where he has built a fine parsonage, goes soon to the Northside Church in Milwaukee. It is finely located, has excellent equipment in its ample new building, and offers attractions to a man of Mr. Gerrie's enterprise and gifts. While he has been in our ministerial circle only three years, we knew him in connection with his former pastorate in St. Paul and shall miss him both in local and state gatherings.

Of these four churches, First is the only one so far supplied with a pastor.

This epidemic of resignations on the east side has so far infected only one pastor on the west side of the river, Rev. W. A. Snow, who has resigned the pastorate of Oak Park Church to become associate pastor in People's Church, St. Paul, where he will divide the parish duties with Dr. S. G. Smith. In Oak Park, Mr. Snow has brought together a strong and vigorous group of people and has opened the way for a still larger work in the years of prosperity which we trust are before that section of the city. He has peculiar fitness for the duties which devolve on an associate pastor and will prove of great help in the down-town field occupied by People's Church. Rev. Luther C. Talmage of Waukegan, Ill., has been called to succeed him at Oak Park.

Perhaps the most important field outside the twin cities now vacant is Austin, lately resigned by Rev. A. S. Dascomb. So far this church has been unable to find a successor who meets the high ideals in pulpit work to which they have become accustomed.

DEDICATIONS

Lynhurst, a Sunday school organized by the Sunday School Society and nourished by the Minneapolis Congregational Union, dedicated a part of its house of worship, Feb. 5, with an address by Dr. Nehemiah Boynton, who was in the city on his mission for the theological schools.

Desnoyer Park, St. Paul, dedicated its John E. Bell Chapel Feb. 19. This chapel is owned by the Congregational Union, the Church Extension Society of St. Paul. Dr. E. S. Pressey, Supt. R. P. Herrick and Dr. G. R. Merrill took part in the service. The union has five chapels under its care and is preparing for more active development of these enterprises. Under the retiring president, J. D. Humphrey, the union freed itself from long-standing debt.

R. P. H.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

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18 March 1905

A Notable Pastorate Closed

On Feb. 26, Rev. William C. Pond, D. D., preached his last sermons as pastor of Bethany Church, San Francisco. Distinguished among modern pastores for its length, it has been remarkable for the variety and faithfulness of the pastor's labor. The church was organized Feb. 23, 1873, with thirty-two members, out of a mission Sunday school started by Dr. Pond. For a year the church waited, while Dr. Pond raised funds to deliver Pacific Theological Seminary from embarrassment. March 1, 1874, he assumed the active pastorate, and now closes thirty-two years of



DR. WILLIAM C. POND

peculiarly vital and tender pastoral relations. Nearly one thousand souls have been received to membership. The church now has about four hundred members. Its future will be increasingly useful in that growing section of the city.

Dr. Pond has sustained an uninterrupted ministry of fifty-four years. Beginning to preach as a student in 1851, he was ordained in 1852. In February, 1853, he arrived in San Francisco via Cape Horn, and has given his life for the redemption of California. The fruits of his ministry will make a great harvest. In his Petaluma pastorate he led to Christ John L. Stevens, who not many years later, as a missionary of the American Board, won a martyr's crown at the hands of a Romish mob in Mexico.

Dr. Pond has had his battles for freedom of thought. Bushnell's Vicarious Sacrifice won him away from the explanatory theory. The council that installed him in 1868 over the Third Church, San Francisco, kept him on his feet in a battle royal for five hours, a majority voting in his favor after a sixth hour of deliberation. In that pastorate he won the cause of the Chinese, who were at first refused admission to church membership. But that affair cost him the pastorate, caused the organization of Bethany Church, and set the young pastor in the work which mainly distinguishes his life. In 1874 he became leader in the Chinese work, to which he will now give the remainder of his energy. He is pastor and father of all our Chinese Christians throughout California. He is

HAD TO HIDE IT

A mother wrote us recently that she had to keep Scott's Emulsion under lock and key — her children used to drink it whenever her back was turned. Strange that children should like something that is so good for them. It's usually the other way. Scott's Emulsion makes children comfortable, makes them fat and rosy-cheeked. Perhaps that's why they like it so much—they know it makes them feel good.

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pastor *emeritus* of the First Chinese Congregational Church of San Francisco. And now the Japanese are learning equally to love and follow him.

Dr. Pond has been a man of power. His strength has lain in his unwavering faith in God, his love of Christ and the souls of men, his vigor, industry, pluck and faithfulness.

C. S. N.

Lenten Programs

THE WAY OF THE CROSS WITH JESUS

Called to the Watch Hour.
Bearing the Cross for Jesus.
Sympathy along the Way.
The Comfort of a Good Confession.
Faithful to the End.
Last Tribute to Jesus.
Immortality Brought to Light among Men.

Maguoketa, Io. *Rev. Malcolm Dana.*

"What shall a man give in exchange for his life?" or, A Sense of Values.

"Who then is first in the kingdom of heaven?" or, Rank, Earthly and Heavenly.

"In what, then, were ye baptized?" or, A Complete Christianity.

Palm Sunday. "Art thou a king then?" or, Kingship's Manifestation.

Good Friday. "To what purpose is this waste?" or, No Waste in Love.

Easter Sunday. "Why seek ye the living among the dead?" or, The Logic of Easter.

Chelmsford, Mass. *Rev. A. F. Earnshaw.*

THE ROAD TO THE STARS

Things New as We Climb.
Friendships that Ripen along the Way.
Bestowing Our Best as We Pass.

"With Morning Faces and Morning Hearts."

The Way of Loving Hearts.

A Widening Horizon.

The Soul's Quest.

Edgewood, R. I. *Rev. M. A. Farren.*

MODERN MYSTICS AND THEIR THOUGHTS OF GOD

Christina Rossetti.
Amos R. Wells.
Margaret E. Sangster.
Robert L. Stevenson.
Elizabeth B. Browning.
Charles Wagner.
Rochester, Vt. *Rev. H. W. Hildreth.*

SECRETS OF THE BLESSED LIFE

The Lord the Giver of Life. The search for the infinite. How shall we think of God?

Our Material Habitation. How shall we regard the material, and how make of it a friend?

The Healthful Life. The secret sources of power.

The Life of Peace and Joy. Heaven realized below.

The Greatest Thing. The alchemy of love. Love and blessedness.

An Hour with Tennyson's In Memoriam. The mystery and ministry of sorrow.

Reading, Mass. *Rev. F. S. Hunnewell.*

LIFE AT THE SERVICE OF GOD

The Man of War: "Stonewall" Jackson. The necessity of prayer.

The Man of Contemplation: William Wordsworth. The Eternal Presence realized.

The Man of Business: Daniel Safford. The satisfactions of service.

The Man of Science: Henry Drummond. The supremacy of Love.

The Man of Affairs: William Gladstone. The responsive attitude.

The Son of Man: Jesus Christ. The Lamb of God.

Brookline, Mass. *Rev. Harris G. Hale.*

The Unavoidable Decision.

The Tragedy of Putting Off.

The Springtime of the Soul.

Brooklyn, N. Y. *Rev. N. M. Waters.*

No one can read the candid and prolonged controversy in correspondence running in the *Examiner* (London), carried on by Rev. G. S. Barrett representing the older generation of Congregationalists and by R. T. Horton, T. R. Glover, E. Pringle and others of the younger men, without realizing how far apart the old and the young men are on the Virgin Birth. Dr. Barrett argues that surrender of the doctrine is a surrender of the Christian faith. N so say the younger men.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is In Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectively clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels: it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of pale, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 19, Sunday. *Jacob's Deathbed.*—Gen. 47: 27-31; 48: 1-7.

Under the crust of Jacob's hard selfishness burned a great fire of tender love. Rachel and Rachel's children, and now her grandchildren, came always first in his thoughts. Compare with this desire for burial with his fathers both his early scheming for the birth-right and the word of Jehovah which came to him as he prepared to go down into Egypt. His life's deepest thought took hold upon the promises and plans of God. *Lord, when my life seems a thing of today, a breath, a vapor that the wind of time disperses and destroys, let my heart be fixed upon Thy great plans and hopes for men. And let it be my joy to contribute some little part toward Thy purpose with a heart at rest in Thee.*

March 20. *The Blessing of Joseph's Sons.*—Gen. 48: 8-22.

Jacob speaks as head of the chosen people of Jehovah. The whole Bible takes for granted this prophetic use of human faculties, colored always by the personal qualities of the instrument. The reference of the last verse is obscure. It opens a vista of unknown conflicts in Jacob's life. The mountain slope thus conferred probably refers to "the parcel of ground which Jacob gave to his son Joseph" [John 4: 5].

March 21. *Jacob's Death.*—Gen. 49: 28-33; 50: 1-14.

It is not impossible that the mummy of Jacob, embalmed with all the skill of the Egyptians, is still in the cave under the mosque in Hebron, into which no one for centuries has been allowed to enter. Note again the strong family feeling. At the bedside of their father the twelve were drawn together as one.

March 22. *Joseph and His Brethren.*—Gen. 50: 15-26.

They had made their peace with Joseph on the ground of a common sonship—with the passing of their father the good relation seemed once more in doubt. They judged him by their own lower selves. So we are sometimes tempted to misjudge God—to think that he has not forgiven us completely, but that he may lay up old scores with which to accuse us. Such thoughts are an insult to God's love. In the graphic Bible pictures God throws our sins behind his back or into the depths of the sea. Joseph takes the true position, leaving the final adjustment of blame and penalty to God. In our own forgivings we must strive after a like completeness. Forgiveness is not complete without forgetting. Who are we to keep back matter for reproach when we have pretended to forgive?

March 23. *The Burial in Canaan.*—Ex. 13: 17-22; Josh. 24: 29-33.

As the remembrance of Joseph was a point of national unity during the long oppression, so the prophecy of deliverance and return would be kept alive in the memory of the people as a duty and a hope. In this capacity for a great imaginative faith lay the greatness of the children of Abraham and Jacob. And such a capacity must lie deep in the souls of every strong and enduring race.

March 24. *A Prayer for Pardon.*—Ps. 51: 1-19.

This sounds the depths of true compunction and repentance. Note that it grows out of a

true vision of God, as all right sense of sin must do. It is useless to attempt to deepen our sense of guilt by studying sin. It is the vision of light which reveals our darkness. Note that pardon is to result in testimony. God's elections are to service; he is very practical in his work with men.

March 25. *The Joy of Pardon.*—Ps. 32: 1-11.

"Happy is he!" O, the relief! like Christ's when at the cross his heavy burden rolled off his back. What lightness of heart and clarity of vision! But note that this is deliverance from sin as well as consciousness of God's forgiving favor. The Psalmist is careful to add, "and in whose spirit there is no guile." The love and deceit of sin are what we want to be rid of. There is no settled blessing else for any soul.

Biographical

REV. LEWIS GROUT

Mr. Grout, who died in Brattleboro, Vt., March 12, was a veteran missionary. He was born at Newfane, Vt., Jan. 28, 1815. After graduating from Yale College in 1842 and Andover Seminary in 1846, he joined the Zulu Mission of the American Board. Of scholarly tastes, especially delighting in the study of language, he made himself a master of the Zulu language, and prepared a grammar which to this day is used wherever the Zulu language is taught. He was connected with the mission for sixteen years, and was then obliged to return to the United States, where, after serving in pastorates, he was employed as an agent of the A. M. A. until infirmities constrained him to retire from active service. Mr. Grout was a man of mark, of clear judgment, an able writer and a devout Christian.

E. E. S.

MRS. SAMUEL GREENE

The Seattle Congregational community will greatly miss Mrs. Sarah Elizabeth Greene, who died March 1 from hemorrhage of the brain, following a recent stroke of paralysis. Mrs. Greene was born in Aeworth, N. H., in March, 1835, and married Rev. Samuel Greene, D. D., at Muscatine, Ia., in 1861. For the past twenty-one years they have lived in Washington, and for the past fifteen years Dr. Greene has been the efficient superintendent of the C. S. S. & P. S. affairs in this state. Their home has been a great center for ministers and for all activity connected with the advance movements in Congregationalism. Mrs. Greene has been a familiar figure at all denominational gatherings and an active supporter in all the woman's work for missions. The hearty sympathy of the entire Congregational constituency in the state goes out to Dr. Greene and to their daughter, Mrs. Camp, in their bereavement.

E. L. S.

The gift of \$100,000 to Columbia University by Jacob H. Schiff, the Jewish banker of New York city, endows a chair of social work. E. T. Devine, Ph. D., editor of *Charities*, has been named first incumbent of a recently established chair of philanthropy in the same institution. Such gifts for such endowments are significant of a new day.

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It is not a cure-all, but for any stomach trouble it is undoubtedly the *safest*, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; *rest* is nature's cure for any disease, but you cannot rest the *stomach* unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and *rest* and *nourishment* is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour watery risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.



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